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of health - sent to the back of the book  
of the same year - van Burghgouw

T W O  
SERMONS

Preached to the Honourable House of  
COMMONS,

At two Publike *Fasts*; The one, *March* 30. 1642.  
the other, *April* 30. 1645.

The former, Opening  
The *Necessity* and *Benefit* of  
*Washing* the Heart.

The later, Discovering  
The *Vanity* and *Mischief* of an  
Heart *unwashed*.

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By COR. BURGESS, D. D. Minister of  
the Gospel, in Pauls-London.

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Published in obedience to severall Orders of  
that Honourable House.

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L O N D O N,

Printed by J. R. for Christopher Meredith, at the Crane  
in Pauls-Church-yard, 1645.

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S. M. O. W. 1904

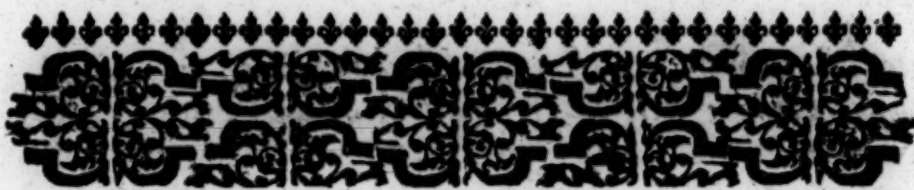
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To the Honourable House of Com-  
mons assembled in Parliament.

**I** *was the Goodnesse, and Honour of Artaxerxes Longimanus, to accept graciously that homely Present* Plut. in Artax. *of the poor Country-man, who, having nothing else to give, fetcht both his hands full of water from the next River, and offered it to that Persian Monarch, while others presented gifts of value.*

*I now come before You with both hands full, and my Oblation is very mean; Two plain Sermons: yet two, at once. Shall Your Goodnesse cast a benign Aspect upon so curt and impolite a Testimony of my gratitude and obedience, it shall be my work to make that Your Honour.*

*The first of these Sermons was Ordered to wait upon You from the Presse, above three yeers since. But, because that Peece was imperfect, I presumed (that Zarah might not prevent the birth of Pharez) to make stay of it, untill* Gen. 38. *an opportunity of finishing the Text. This being now done, and Your second Order calling for it, I durst not disobey.*

*You will find in them what, I presume, You all expect from my Tongue, and Pen; down-right faithfulness without paint or blinding; which in the issue will find more favour, than flattery. I believe few of You have leasure to*

read all. It were well if some, who have time, would read any part at all: Better so, than to exchange Sermons, for Newse-Books.

To such as are willing to peruse any peece hereof, but cannot go over all, I commend the last Use of each Sermon; but more especially that too-short Catalogue of Nationall sins, set down neer the end of the first; to kindle Your zeale, and to quicken Your industry to wash this Nation from them, lest the Lord (still very angry) abhorre our Fasts, and cast back our Prayers as dung upon our faces, without Answer; and, make our Armies fruitlesse, even in their very successes.

He, who hath his Chaire in Heaven and teacheth the heart, preach it over again and again to all Your Hearts, that they may be so washed, as all may be saved: and that, while (among other Your sedulous and honourable endeavours for saving two perishing Kingdomes) You labour to make such Exercises as these more publike for the good of all, they may chiefly promote Your own edifying and salvation. This is the End, and shall be the constant Prayer of

Your most obliged Servant  
in the Lord JESUS.

COR. BURGES.

The



# The First *S E R M O N*,

O P E N I N G

## The *Necessity* and *Benefit* of *washing* the Heart.

Preached to the Honourable House of  
Commons, *March 30. 1642.*

*J E R. 4. 14. O Jerusalem, wash thine heart from  
wickednesse, that thou mayst be saved. How long shall  
thy vain Thoughts lodge within thee!*



Ur weeping Prophet began his mournfu'l pro-  
phesies, in the thirteenth of *Josiah*; the best  
King<sup>b</sup>, of the worst people, that ever *Judah*  
had. That gracious Prince set upon the zealous  
Reforming of Religion, even in his Youth.  
Thereupon God sent this active Prophet to as-  
sist him in it, the very next year after he began

<sup>a</sup> *Jer. 1. 2.*

<sup>b</sup> *2. Kin. 23. 24.*

*Psal. 50. 17.*

*2. Chro. 36. 15,*

*16, 17.*

it. When once the hearts of Magistrates are, without all hy-  
pects, sincerely bent to a thorough Reformation of the



## The Necessity and Benefit

**Exposition.** House and Worship of God, the Lord never failes to raise up admirable instruments, even in the worst times, according to the greatnesse and difficulties of it, to carry it on, so far as in his wisdom, he is pleased to prosper it. But here, a great work came to nothing: The rottennesse of the peoples hearts, long accustomed to Idolatry and all manner of wickednesse, (which usually accompaines Idolatry,) was such, as would admit of no Cure; even when their outward Reformation seemed to be very far advanced. *Josiah*, with a perfect heart, began the work; yet, that Reformation ended in a desolation, because his Subjects, notwithstanding their seeming unanimous consent to his proceedings, and their outward compliance with him, in what ever he desired \*, (the great solemn Covenant it self, which *Josiah* made before the Lord, to keep his Commandments

\* *Jer.* 3. 10. With all his heart<sup>c</sup>, not excepted: ) yet, their hearts went not with him, but hated to be reformed. This hypocrisy, as it aggravated their iniquity, so it heightened the indignation of a provoked Father, turning his Love and long-suffering into shape Revenge. Nor could better issue be expected from that unhappy conjuncture of such a King, yoked with such a perverse generation, than from the putting of new cloth unto an old garment, or of new wine into old bottles d. This drew on that dreadfull Captivity of Babylon; in reference whereunto, the Lord professeth, at the twelfth verse, Now will I give sentence against them. So dangerous is it for a People, under godly Magistrates, to trifle with God by an halting Reformation; which he can lesse brook in such as professe obedience to him, than down-right profanenesse in those that have not known him. Nothing is more fatall to a Nation, in Reforming times, than to oppose that Reformation within in their hearts, which outwardly they appear zealous to promote. This is to juggle with God, for base ends of their own, which never goes unpunished.

The Babylonian should come upon them, like a Lion from his thicket, a Destroyer that would spare none, but lay all waste, a dry wind of the wilderness (not to fann nor to cleanse, but to carry away all before it,) a cloud that spreads the Heavens with



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with dreadfull blacknesse; his Charets should be as a *whirlewind* that suddenly scatters all in the midst of a calme; and his *horses*, *swifter than Eagles*. All which is threatned from the fifth verse, to the end of the thirteenth.

And because this was now peremptorily resolved, *Jerusalem* is seriously exhorted to *prepare to meet her God*, by unfained Repentance, that so she might be *saved out of it*, at the time prefixed by God for her deliverance: and with all she is upbraided with her hardnesse of heart, cunctation, and folly in delaying this course, which might make her capable of that salvation. This is the summe, and scope of the present Text, wherein are two parts.

1. A Patheticall *Exhortation* to Repentance, whereby they might obtain release, as a mercy, at the end of their Captivity; *O Jerusalem, wash thine heart from wickednesse, that thou mayst be saved.*

2. A sharp Exprobration for their vanity of heart in excogitating and resolving upon wayes of their own, to avoid that evill, with neglect of this duty. *How long shall thy vain thoughts lodge within thee!*

**I** Begin with the *Exhortation*, wherein, by way of Explication, I shall briefly consider,

1. The *Persons* exhorted, *Jerusalem*.
2. The *matter* of the duty to which he exhorteth her, *wash thine heart from wickednesse.*
3. The *motive*, (which is a strong one,) *that thou mayst be saved.*

1. The *Persons* are *Jerusalem*. *O Jerusalem!* The expression is very patheticall, by way of a mournfull *Interjection*, arguing much tenderesse of affection and ardency of desire that his counsell might take place. There is in it also a *Metonymy*; the place, put for the persons in it; and, a *Synecdoche*. *Jerusalem* being but a part, is put for the whole Kingdom, the remnant of his Inheritance\*. This must needs be so, because so many

*O Jerusalem.*

\* 2. Kin. 21.

13, 14.

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**Exposition.** are here called upon to wash, as were defiled, which was the condition of all Judah; yea, They were all grievous revolvers, walking with slanders, brasse and iron, all corrupters, Jer. 6. 28. defiled, and defiling others.

But Jerusalem is onely named, because the Chief; whether we consider her, Civilly, so she was the Capitall City for Government, for there were set thrones of Judgement, the thrones of the House of David, Psal. 122. 5. or, Ecclesiastically, So she was the onely standing place of Sacrifice, whither the Tribes went up, the Tribes of the Lord, unto the Testimony of Israel, ver. 4. In both respects, she was chosen by God himself for his own habitation. Or 3. Morally, because as in Jerusalem were the best means to make men good, so there God expected to find the best men: but, as the best things corrupted, become the worst, so these, like Jeremiahs bad figs, were exceeding bad. They therefore, of all others had need of much more of Repentance, and to be called upon to wash and cleanse them.

**Wash.** 2. This duty of washing, is allusive to the Legall Washings, and carnall Ordinances imposed on them untill the time of Reformation, representing the spirituall washing by that Shitohh, which they expected. The washing therefore here meaneth, is not that which putteth away the filth of the flesh, or outward man; but, that which purgeth the conscience from dead works to serve the living God: and is two fold; the one, unto justification by the blood of his Son, which cleanseth us from all sin, in regard of guilt, 1. Joh. 1. 7. the other unto Sanctification, in regard of the filth of sin, in the Name of the Lord Jesus and by the Spirit of our God, 1. Cor. 6. 11. In both these respects, was that fountain opened to the House of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, Zach. 13. 1. But the washing of Sanctification requires a double act: the one, of God himself in the first conversion and renovation of a sinner, sprinkling clean water upon him, which makes him clean, Ezek. 36. 25. the other, of men regenerated, cleansing themselves yet more and more, through the power of grace, by repentance, from all filthiness of flesh and spirit, 2. Cor. 7. 1. Of this last, here.

But

## of washing the Heart.

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But what part must they wash? the Heart: not, the outside alone, but the inside also: not, the heart physically taken for that fleshy part in the body of man which is the fountain of naturall life, and principall Seat of the reasonable soul; but figuratively; and so, by a *Metonymy* of the Subject, the heart is usually put for the soul it self. So the Heart, in Scripture, is often taken; sometimes more largely, for the whole soul, *Psal. 4. 4. Commune with your own heart.* Sometimes, more strictly, for the will and affections, seated in the heart. So, *Deut. 30. 6. The Lord thy God will circumcise thine heart, and the heart of thy seed, to love him with all thine heart and with all thy soul.* Here, I understand it of the whole soul, which is wholly defiled.

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Thy Heart.

This heart, all this must be, not swept, but washed, and that thoroughly too, not onely from some grosser sins that lie more loose at the top, but from all filthinesse of flesh and spirit, that is most deeply rooted and strongly moored in the bottom of it: as appears by that expression in the Text, requiring them to wash their hearts from wickednesse.

*Wickednesse*, in Sacred Writ, is sometimes put for any kind of sinfulness, which is a transgression of the Law. So we have it in *Psal. 45. 1. Thou lovest righteousness, and hatest wickednesse.* By *righteousnesse*, he means all righteousness; therefore, *wickednesse* opposed to it, is of the same extent. But most usually it notes some speciall sin extraordinarily hainous either for kinde, or measure: that so, by an *Emphasis*, we may write upon it (as *Zach. 5. 8.*) *This is wickednesse.* This primarily, is the sin of *Idolatrie*. *All their wickednesse is in Gilgal*, saith God, of the *Idolatrie* of *Israel* committed there. But with all, it includes all manner of iniquity that is either more abhorring to very nature, for the kinde; as, *incest* with a mother in law; *this is wickednesse*, *Levir. 20. 19.* (the like may be said of sundry other outrageous sins;) or, which hath gotten the upper hand, and reignes in the soul. Hence, *David* washeth his hands from such iniquity, saying, *I have not wickedly departed from my God*, *Psal. 18. 21.* that is, by presumptuous sins, as he elsewhere termeth all reigning sins, *Psal. 19. 13.* Here, it is intended chiefly of their *Idolatrie*; yet so, that it extends also to all

From Wicked-  
nesse.



*Expositior.* other sins wherewith *Jerusalem* had defiled her self: *wickednesse* being put indefinitely; which, in this case, is equivalent to an universall. He calls them to a thorough repentance for all their sins; therefore, to a *washing* of the heart from all filthinesse of flesh and spirit. And when he saith, *wash thine heart from wickednesse*, his meaning is not, that they should labour onely to a deposition of evill, but also to the prosecution of what ever is good: according to that, *cease to do evill, learn to do well*, *Isai.* 1. 16, 17. It is such a purging of the conscience from dead works, as quickens it to serve the living God, *Heb.* 9. 10. that is, in good works which God hath before ordained that we should walk in them. *Ephes.* 2. 10.

That thou mayst  
be saved.

3. The *Motive* hereunto is very prevalent, it is no lesse than *salvation*. For, therefore he calls her to such *washing*, that she might be saved. *Salvation* is either the preventing of evill from a person obnoxious to it, or the rescuing him out of it, it inflicted on him. This is twofold.

1. *Spirituell and Eternall*, of the soul from sin, and of soul and body from Hell. *I will save you from all your uncleannesse*, (*Ezek.* 36. 29.) saith the Lord, in whom *Israel* shall be saved with an everlasting salvation, (*Isai.* 45. 17.) *Iesus Christ* being the *Author* of eternall salvation unto all them that obey him. *Heb.* 5. 9.

2. *Corporall and temporall*. So, *Moses*, when *Israel* cried for fear of the *Egyptians*, expresth the deliverance from *Pharaoh*, which God would then work for them, saying, *Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day*, *Exod.* 14. 13. This again, is either a saving from danger; as, when God saved *Hezekiah*, and the inhabitants of *Jerusalem*, from the hands of *Sennacherib*, 2. *Chro.* 32. 22, or a saving in danger, which is the mercy God shews unto those that, being under troubles, cry unto him, and he saveth them out of their distresses, *Psal.* 107. 13. So he saved the three Children, not from the fiery furnace, for they were cast into it\*; but in it, for he delivered them out of it. So, *Daniel*, in the *Lions Den*; from which, *Darius* the *Median*, sat his heart to deliver him, labouring therein till the going down of the Sun, but could not

\* *I an.* 3.



not prevaile, Dan. 6. Now, albeit, I dare not exclude the *Exposition.* salvation which is spirituall and eternall; from the meaning of the Holy Ghost; in this Text; yet, I conceive it to be meant chiefly of outward and temporall salvation; not, from the Captivity, that being irrevocably resolved; but, in it, if their *uncircumcised hearts* should be duely humbled to accept of the punishment of their iniquity, and washed by unfained repentance, from the wickednesse which was within them. Thus farre the Explication. Many usefull Points might hence be raised: but I shall onely pitch upon one; which is the maine, wherein I shall have occasion to touch upon the rest, as I passe along.

The Point is this.

*When a People have so far provoked the Lord, as to draw down great plagues upon themselves or others; yet then, their duty is, to labour unto a thorough Repentance, as expecting salvation in the midst of desolation.* *Obs. v.*

**I**N handling hereof, because I affect not to be crypticall, but delight in plainenesse, I shall endeavour to shew unto you

1. That so it is.
2. How it must be done.
3. Why it must be so.

1. That so it is, is written with a beame of the Sun, in this present Text. *Jerusalem*, now doomed *ad Leones*<sup>l</sup>, that is, to *Babylon*, must wash, repent, reforme, that she might be saved in, or out of *Babylon*, after peremptory sentence that she should not be saved from it. Such is the corruption of nature, that, when God calls upon sinners in the full carreir of their sins, to humble themselves to prevent a Judgement; they are so high in their confidence, that they think there is no need of such humiliation: Afterwards, when they perceive God is not in jest with them (as they took themselves to be with him) but that he is resolved to humble them himself; that a Cup of deadly wine is prepared, and they must drink of it, they are then so exceeding low through desponson of mind, that, what ever be propounded to excite them to repentance for.

*I. Quod sita  
Jer. 4. 7.*

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for the pacifying of Gods wrath, in affliction, to recover them out of it, they are ready to say, *No: for, there is no hope, Jer. 2. 23.* Yet, even then, are they violently mad upon wayes of their own, to relieve themselves against God, when he is in the pursuit of them by his Judgements. This was *Jerusalems* Case: for the cure whereof, God, that had but immediately before given sentence against her, *ver. 12.* prescribes this sovereign Remedy for her health and cure\*, *O Jerusalem! do but yet wash thine heart, repent thee of thy wickednesse: then, although thou be carried to Babylon (which is now decreed, and cannot be avoided;) yet, even there will I save thee.* For, so he more clearly expresseth himself, in *Mic. 4. 10.* *Be in pain, and labour to bring forth, O Daughter of Sion, like a woman in travail: as if he should say, I will give thee leave to grieve and mourne, so it be for thy sins; labour to bring forth, as much sorrow as ye will, so it be Godly sorrow working repentance to salvation, not to be repented of: and, there is cause enough for it: for now thou shalt go forth out of the City, and thou shalt dwell in the field, and thou shalt go even to Babylon. Yet, be not too much dejected; lift up thy heart, even while the depths of affliction close thee round about, and the weeds are about thy head; say to thy soul, as he, to his Ship-wrackt Companions;\**

\* *Aeneid. 1.*

*Durate, & vosmet rebus servate secundis.*

*There (that is in Babylon) shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.* Nor is it for nothing, that, in that one short clause, he twice useth the Adverb *There*; there, and again, he saith, *there*, should she be delivered: to note the difficulty of believing it, and the certainty of performing it, as Judicious Calvin upon that Text observeth. So that, destruction is but the way to salvation, where affliction hath her perfect work, in humbling men effectually for those sins which brought on the Judgement. *When men are cast down, there is a lifting up, and God will save the humble person, Job 22. 29.* Hence it is, that this is so often prescribed. I shall mention but one place or two more, for all.

In the fiftieth of *Jeremiah*, we have a prophecy of the performance of this duty, and of the issue of it. The duty, in the fourth

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fourth and fifth verses, is thus expressed; *the Children of Israel shall come, they, and the Children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Sion with their faces thitherward; saying, Come, and let us joyn our selves to the Lord, in a perpetuall Covenant that shall not be forgotten.* Here is their washing; their salvation followeth, at ver. 19, 20. *I will bring Israel again (even him, that was wholly cut off and cast out) to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. In those dayes, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I will reserve.*

The other instance is yet more strange and stupendious; and that is even of *Nebuchadnezar* himself, whom God made to be the great scourge of his own people. When his Tyranny, and Pride procured his driving out from among men; to dwell with the beasts of the field, and to eate grasse as the oxen, for seven yeers together, untill he was sufficiently humbled and brought to acknowledg that the most High ruleth over the Kingdom of men, and giveth it to whomsoever he will: *Daniel*, when he foretold this unto him, thus bespeaks him, *Dan. 3. 27. Wherefore, O King, let my counsell be acceptable unto thee; break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity: (if it may be, being put herefor, that it may be a lengthening, &c. or (as it is in the margent) an healing of thine error.)* This Judgement was accordingly fulfilled upon him: he was driven from men, and did eate grasse as the oxen, and his body was wet with the dew of Heaven, till his haire were grown like Eagles feathers, and his nailes like birds claws, ver. 33. But at the end of the dayes, See his Confession, ver. 34. *I Nebuchadnezar lift up mine eyes to Heaven, and mine understanding returned unto me, and I blessed the most High, and I praised, and honoured him that liveth for ever, whose Dominion is everlasting, &c. And all the Inhabitants of the Earth are reputed as nothing: he doth according to his will in the Army of Heaven, and among the Inhabitants of the Earth;*



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Earth; and none can stay his hand, or say unto him, what dost thou? This being done, behold what follows: *ver. 5.* At the same time my reason returned unto me; and, for the glory of my Kingdom, mine honour and brightnesse returned unto me, and my Councillors and my Lords sought unto me, and I was established in my Kingdom, and Excellent Majesty was *A D D E D* unto me.

I have now no time to discusse the manner, how that Judgement was executed upon him, whether by a reall Metamorphosis, or by strength of imagination in a deep Melancholy; nor yet, to inquire into the nature of his repentance (which is likely to be of the same kinde with that of one of his Predecessors, the King of Ninivehm; or, of wicked *Ahab*,\*) That which is plainly held out in this and other Scriptures before alledged to shew the *on* of the Point, is enough to set a *Probaturum est*, upon it; and, to assure us that Repentance is a second board, after ship-wrack, to all that sincerely make triall of it.

*m Jon. 3.*

\* *1. King. 21.*

2. *Quomodo fit.*

2. In the next place let us consider, *how this is to be done*: that is, *How* men ought to wash their hearts from wickednesse. This will best be discerned by searching a little deeper into the Bowels of the Text, and by amplifying those five particulars, already touched in the Explication.

1. It must be by washing.

1. Let us review the Act here required. There must be a washing. This is spoken by way of allusion to those of the *Levitical Law*, wherein were divers washings, *Heb. 9. 10.* This language therefore was then very well understood. If it seem now obscure, let us *plow with his heifer*, who spake it, and we shall find out the riddle. All legall washings may generally be distributed into two sorts.

1. There were washings of things not legally unclean, when presented unto God, or more immediately employed in acts of worship. Many of the Sacrifices, how perfect and spotlesse forever, were to be washed, *Levit. 1. 9.* The Priests also were, upon pain of death, to wash their hands and feet, every day, wherein they ministred at the Altar, *Exod. 30. 19, 20.* Yea, the very people for whom any special Sacrifice was offered, were



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were also to be washed; they being in that case, to lay their hand on the head of their Sacrifice. Hence, *David: I will wash my hands in innocency, and so will I compass thine Altar, O Lord, Psal. 26. 6.* All this being to teach them, that God will be sanctified in all that come nigh him, *Levit. 10. 3.* and, how nearly it concerns all that are by his grace, in some measure sanctified, still to go forward unto perfection, and to perfect holiness in the fear of God, *2. Cor. 7. 1.*

2. Other washings they had of things and persons that, by the Law, were unclean. And these were almost infinite, according to the severall kinds of uncleanness contracted by them, or imputed to them; whether by means of things from without as by touching, eating, or bearing any thing that was unclean; or, by means of any thing within, or from ones self, as *Leprosie, running issues, &c.* For all these, the Lord appointed severall speciall and extraordinary washings, sometimes of their bodies, sometimes of their cloths, sometimes of both, sometimes of other things, too long to be now rehearsed. All which, as they contained in them sundry documents for the present, so were they types and shaddows of spirituall good things to come; that is to say,

1. Of washing unto justification in and by the blood of Christ who hath loved us, and washed us from our sins in his own blood, *Rev. 1. 5.*

2. Of washing unto regeneration, by the same blood and spirit of Christ\*, called the washing of regeneration, and renning of \* *1. Cor. 6. 11* the Holy Ghost, *Tit. 3. 5.*

3. Of washing by repentance, which is indeed a branch of sanctification, reductively, and in a large sence, whereby men are said to wash themselves in their own tears of Godly sorrow. *Wash ye, make you clean, put away the evill of your doings from before mine eyes, cease to do evill, learn to do well, saith the Lord, Isai. 1. 16, 17.*

This last is here intended, as I have shewed before. But, to this washing of Repentance, three things are requisite. 1. *Water.* 2. *Sope.* 3. The application of both unto that which is to be washed out,

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1. *With Water.* 1. *Water*, and that must be *living* (that is say, *running*) or *spring-water*, rising up and issuing out of the *Rocky heart* of man, that will never gush out, untill it be smitten (not once or twice, but often) with the *rod of Moses*; that is, the *Law*, which discovereth and condemneth sin, and helps to humble the sinner. Such was that *water* which *Israel* drew and *powred out before the Lord at Mizpeh*, 1. *Sam.* 7. 6. which *drawing of water* imports a sedulous endeavour whereby a man, especially upon dayes of solemne fasting and humiliation, labours with his heart, upon the sad consideration of his own wayes, and of all circumstances that may aggravate (not excuse, or extenuate) his offences before the Lord, so that waters may gush out in abundance; or, if not so, yet his sorrow (as fire, pent up by force) may be so much the greater within, for want of vent without; like that of *Jobs three friends*, who *sate down astonished with him upon the ground, seven dayes and seven nights, without speaking a word unto him, because they saw his grief was great upon him*, *Job* 2. 13. Men that will not take pains with their hearts, to get up some of this *water* out of them, will be at a losse in this work of *washing*: for there is no *washing* without *water*; nor, *water* to be had, without *drawing*, or *pumping* with all possible industry: for, *the Well is deep*; and the lesse we use to draw it, the more apt it is to wax dry, and to yeild no water at all. Hence, that solemne quickening and rowling of all sorts, Priests and people, to labour with their own spirits, *to turn unto the Lord with all their hearts, with fasting, weeping, and mourning*, *Joel* 2. 12. and for this end, to *rend their hearts*; which shews, they be closely and strongly shut up, so as nothing but an holy violence can open the passage so much as for a teare.

2. *With Sope.*

2. To *water*, must be added *Sope*, the better to scoure off and cleanse the filth of sin, which is like the *Leopards spots*, or the *black-mores skin*, impossible to be purged out, but by Omnipotency it self. It is not all the *water* in the world; no, nor *sope*, and *nitre* too, that can bring a clean thing of that which is *unclean* \*. Therefore God tells *Judah*, *though thou wash thee with nitre, and take thee much sope; yet thine iniquity is marked before*

\* *Job* 14. 4.

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before me: that is, it is still visible, and legible, and cannot be blotted out, *Jer. 2. 22.* No power of nature, no strength of grace, without the cleansing vertue of the Lord *Jesus Christ*, can wash away sin. It is he that is the *fullers sope*, *Mal. 3. 2.* that must do the deed. Who ever will be washed, that is, sanctified, or justified, must get it done in the Name (that is, by the power) of the Lord *Jesus*, and by the Spirit of our God, *1. Cor. 6. 11.* Those hyperbolicall expressions therefore, of the Fathers, which seem to attribute so much power and vertue to penitent tears, as if, by the vertue thereof, sins were totally, or at all obliterated and abolished, must be taken as Rhetoricall excesses, not as Theologicall conclusions: unlesse we understand them as effects of Faith, taking hold of *Christ*, for \* the putting away of sin by the Sacrifice of himself. Who must much-wash us in his blood (as *David* prayed) before we can be clean.

\* Heb. 9. 26.

3. There must be an industrious effectuall application of both these to the uncleanness that cleaves unto us, untill it be thoroughly purged out, and cleansed. Sin is like the plague of *Le-prosy*, it will not be cleansed with shutting up onely; but it requires a great deal of pains and labour of the party himself, as well as of the Priest. He that was to be cleansed, must wash his clothes, and shave all his haire off his head, beard, and eye-browes, and wash himself in water, and that in private before he returned so much as into the Camp of *Israel*, from his separation for his uncleanness, *Levit. 14.* They therefore that do nothing towards their cleansing, but what is done by the Priest, at the doore of the Tabernacle of the Congregation; I mean, that take no pains with their own hearts, to wash and cleanse them at home, by private humiliations, and washings with their tears in secret; but content themselves onely with the solemnity of a publike Fast, (wherein, for the most part, the Minister acts all, alone:) will never be made clean, but rather contract more uncleanness, and become more filthy: as wofull experience of the greater number of those that frequent our publike Assemblies on the solemn Fast-dayes (but never look after the duty in private) daily sheweth.

3. By effectuall application of both these, to that which is unclean.

Thus far the Act of Washing, which is the first branch of the



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second Head, touching the manner, *How* this duty is to be performed.

2. It is the heart or whole inner man, that must be washed.

2. Consider the *Subject* or part to be washed. This is, the Heart: to wit, the whole inner man.

1. The *Intellectuall* faculty with all his attendants, *Cogitation, Judgement, Wisdom, Memory, Conscience*. And then,

2. The *Will*, with all her traine of *Affections*, as well her *ra' adu*, those which are more generous, and take up their seat in the heart more strictly taken: such as, *Love, Hatred, Joy, Sorrow, Hope, Fear, &c.* as *ra' adu*, or those passions of *Desire, Anger, Grief, Pleasure*, and the like, which are more sensuall, being seated in the *sensitive* faculties of the soul, which have more immediate correspondence and commerce with the outward man.

In the Leviticall Law, the Priest must wash, as well the *inwards*, as the legs of every burnt-Offering, before he presumed to burn it upon the Altar; *Levit. 1.* to instruct us, that no man can offer up himself a living Sacrifice acceptable to God, but he that besides the *clensing* of his hands, doth *purifie* his heart, *Jam. 4. 8.* And it was one Character of a Pharisee, in Christ's time, to make clean onely the outside of the cup, and of the platter; but within they are full of extortion and exesse, *Matt. 23. 25.* for which hypocrisie he was thus sharply corrected by our Lord; *Thou blind Pharisee, cleanse first that which is within the cup, and platter, that the outside of them may be clean also, ver. 26.* He that truly repents unto salvation, washeth not onely his hands and feet, and outward man that all may behold; but, even the hidden man of the heart also, which none but God can discern. Therefore David, knowing his heart to be first defiled with lusting after *Bathsheba*, before his body; bestows most labour, in his Penitentials, to wash his inner man; Behold, saith he to God, *thou desirest truth in the inward parts: in speciall reference whereunto, he prayes, Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow, Psal. 51. 6. 7.* and therefore, in *ver. 10.* he thus expresseth that prayer; *Create in me a clean heart O God, and renew a right spirit within me.* If you see a man weep and howle for some outward grosse sin,



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sin, when he is found out in his wickednesse, but never complains of his heart and of the corruptions that are therein, conclude him to be a *Pharisee*: such tears will never drown his sin, but rather bath and cherish it: his taking on for his offence, is rather to gaine favour and reputation with men, than to shame himself before the Lord for his transgression. Let him shed as many teares as he will, they neither come from the heart, nor do they reach unto it, to wash and cleanse that which is most polluted. But, I shall have occasion, to resume and enlarge this particular, of *washing the inner man*, when I passe through the second part of my Text. Therefore, at present, I forbear all further discourse of this Subject.

3. Take notice more exactly, *what it is* that must be washed out: and that is, *wickednesse*, whether, we understand it more strictly for the particular, principall sin that more especially and eminently provokes the Lord against a person, or people; or, more largely, for any sin whatsoever, any filthinesse of the flesh or spirit that defiles a man.

3. That which the heart must be washed from, is wickednesse.

1. There must be a care to wash out the speciall wickednesse, that hath most provoked God to bring any judgement upon a person, or people. This is called by *Solomon*, the plague of a mans own heart, *1. King. 8. 38.* to wit, that of which the heart is most sick, and for which the Lord many times makes men sick with smiting, *Mic. 6. 13.* This is it which every man is to know, that is, so to know, as to be humbled for, and to depart from; it being the same with washing, in my Text. It is indeed the guise and manner of hypocrites to deal with their sins, as *Saul* and his Souldiers, in cutting off the *Amalakites*; they destroy what they think is not worth the keeping; but, they spare *Agag*, and the best of the prey. But as that partiall execution, so far displeased the Lord that it cost *Saul* his Kingdom, *1. Sam. 15.* So, such haltings of hypocrites, in parting with many sins, but not with the chief, (as *Herod*, who did many things gladly, yet kept his *Herodias*, in spite of the *Baptist*,) makes the Lord to passe this censure on them, that they are a generation which are pure in their own eyes, yet are not washed from their filthinesse, *Prov. 30. 12.* They think, because they have

1. The speciall sin, or wickednesse that draws down the Judgement.

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have washed away some looser sins, which they care not for, that this is enough to make them *pure*: but, so long as the chief sin remains, they *are not washed from their filthinesse*. They therefore that would *wash* indeed, so as to be *clean*, insist most upon their principall sin, in particular. So *David*, in his confessions, *Psal. 51. 4. against thee, thee onely have I sinned, and done THIS evill in thy sight*: that is, this great sin, of all other my wickednesse the most hainous and capitall, my sin of *murder*, in *slaying Uriah with the sword of the children of Ammon* \*; that sin, which was so much premeditated; which, of all the evils that ever he committed, was the onely sin that was branded by God himself, \* to be a *departing from the Lord*; and, for which, God brought a *sword upon his House* all his dayes \*. Wherefore, when he prays to be *washed*; and, for a *clean heart*, he doth more especially insist upon that particular, *deliver me from blood-guiltinesse, O God, thou God of my salvation, ver. 14.* And of this he was afterwards so carefull, that he kept himself from that above all other sins, all the remaining dayes of his life. And, in this sence, he spake that; *I was upright before him, and I kept my self from MINE iniquity, Psal. 18. 23.*

\* 2. Sam. 12. 9.

\* 1. King. 15. 4.

\* 2. Sam. 12. 10

Hereupon it is, that the Lord, being once angry, will never be reconciled to his own people, untill they fall upon this course. *Israel* might have cried their throats and their hearts out, before God would have delivered them from the *Ammonites*, when they provoked him by their *Idols*, if they had not put away the *strange Gods from among them* (which was their speciall sin) and served the Lord. But when once that was done, the Lord begins instantly to melt towards them: for his soul was grieved for the misery of *Israel*, *Judg. 10. 16.*

Thus the Lord describes the remnant of *Judah*, that should escape the sword among the Nations, when he had scattered them through the Countries; they should most lament their *Idols* and all their abominations of that kinde. *Ezek 6. 9. They that escape of you, shall remember me among the Nations, whither they shall be carried captives, because I am broken with their whorish heart which hath departed from me, and with their eyes which go a whoring after their Idols; and they shall loath themselves for the evils*

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evils that they have committed in all their abominations, saith the Lord God. But as for the rest, who, having been cast into the fire, would not let her great scum, that is, her Idols, to depart from her, he resolves thus; *In thy filthinesse is lewdnesse, because I have purged thee* (that is, I have done all that could be done to purge, and make thee clean) *and thou wast not purged; thou shalt not be purged from thy filthinesse any more, till I have caused my fury to rest upon thee*, Ezek. 24. 13. This therefore is the first thing, to wash the heart from the speciall principall wickednesse that is within it.

2. Men must not rest here, but take occasion hence to wash out what ever other wickednesse lurketh in their hearts. What is required of Souldiers going to war, namely to keep themselves from every wicked thing, Deut. 23. 9. Lyes upon all Christians at all times, to cleanse themselves from all filthinesse of flesh and spirit, perfecting holinesse in the fear of God, 2. Cor. 7. 1. David began indeed, with the chief and principall sin; *Against thee, thee only have I sinned, and done THIS Evill in thy sight*, Psal. 51. 4. but stayed not there: for, he thence took occasion to search further, and to dig deeper, even to the spring that fed that wickednesse; namely, his Originall Corruption, ver. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me*. And now, he will wash for that also, as well as for that speciall issue and prodigious effect of it, which brought upon him so much guilt, and sorrow. Nor can it be otherwise: for he that washeth for any sin, as sin, will never give over till every sin be washed out: as he that desires to make a garment clean, will not leave, so long as any spot remaineth in it. It is true no man can be wholly free from corruption; yet there is no true Christian, but he is purged whole, though not wholly; throughout, although not thoroughly: that is, his whole man, in regard of parts; the whole body of sin, in regard of Dominion of it, love to it, & trade in it, is washed out; although not in respect of the remainders of it, that sometimes tyrannically lead him into captivity to the Law of sin; making him to cry out, *O Wretched man that I am, who shall deliver me from the body of this death?* Rom. 7. 23, 24. The Cananites will be still



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still in the Land, even when *Joshuah* and *Israel* have conquered *Canaan*: and they must never hope to be such absolute Lords of all, but that some of the old Inhabitants will still remain to be *scourges in their sides*, and *thornes in their eyes*; untill the Lord translate them from this earthly to that Heavenly Country, of which the other was but the type, and earnest.

4. *Jerusalem* must do all this.

4. The Persons appointed to do all this, are very considerable. They are *Jerusalem*; which, in this work, must be two wayes looked upon: that is to say. 1. *Eminent*. 2. *Synecdochicè*. As they are the *Eminent* and best part: and as they are the *Representative* of the whole. In both these respects they must wash.

1. *Eminent*, as they are the best. So they must

1. *Jerusalem* eminently considered, as the best part of all *Judah*, must wash her heart from wickednesse. That which is Chief, whether it be Chief in place, or in grace, must be chiefly washed: by which I mean two things.

First wash.

1. It must be first washed. We usually wash the chief things first, if they happen to be foule. *Aaron* and his sons were first to wash their hands and their feet, so often as they came neer to the Altar, \* before they presumed to offer, ought upon it for themselves or others. So, the *Princes* and *Rulers* of the people, were to present their offerings, before the people offered theirs, *Num.* 7. The like Order was observed in their Sacrifices, and expiations. And it was but equall; not onely in regard of their dignity, but because often times they are the ring-leaders unto iniquity, and their hands have been chief in the trespasses \*.

\* *Exod.* 30. 19, 20, 21.

\* *Ezra* 9. 2.

\* *1. King.* 8. 46.  
*Jam.* 3. 2.

Yea, even they that be before others in grace, should likewise go before them in washing, and repenting (for, there is no man that sinne thnos \*; and, in many things we offend all, \*) so often as they defile themselves: the least spot in a fine garment is more discernable, than a greater in another, they are most eyed, longest remembred, The sin of *Judah* is writ with a pen of iron, and with the point of a Diamond, *Jer.* 17. 1. Reason therefore that they should be first, in washing and purging; they being so apt to contract filth; and all, so ready to upbraid them with it. And to say truth, if they do it not, none else will. The rest will not be purged, what ever paines be taken

with

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with them. They are as a boyling pot *the filthinesse thereof is molten in it, the scum goes not out of it*: In their filthinesse is lendnesse, when God would purge them *they will not be purged.* Ezek. 24.

2. It must be *washed beyond others*: and that for the same reasons mentioned before. We use to wash fine linnen more carefully and thoroughly, that it may be purely white. None wash so thoroughly as a David, Psal. 51. He makes his very bed to swim, and watereth his Couch with his teares, Psal. 6. 6. And when the Prince, or a Ruler had sinned, he was to bring for his offering, a kid of the goates, a male without blemish, Levit. 4. 23. But if one of the common people sinned, he was indeed to bring a kid; but, a female sufficed, for his offering, ver. 27. 28. to shew that such as are Chief, must go beyond others in their expiations and clensings: not onely by way of exemple to encourage others; but, even of equity; as being exalted of God above others, and therefore the more bound to be first in the duty, and to exceed others in the performance thereof. Thus, of *Jerusalems washing*, in regard of her Eminency.

And wash  
beyond others.

2. She, must more especially do it, considering her Synecdochically, as Representing the whole Nation. The whole Land is here included under this expression of *Jerusalem*, as we have shewed before. *Their Land was full of Idols, they worshipped the work of their own hands, that which their own fingers had made,* Isai. 2. 8. Therefore *Jerusalem* (wherein were the Heads of the Tribes) must wash for it, as representing the rest. It is true, if a Nation sin, the repentance must be Nationall, Jer. 18. 8. But yet, when all cannot, or will not lie in the dust, the Representative Body of it; *Josuah, and the Elders of Israel*, must fall down before the Lord, Jos. 7. 6. To this purpose God made a Law, that, when the whole Congregation sinnes, a bullock should be offered for their sin; but, whereas in Offerings for particular persons, the parties themselves were to lay their hands on the head of the bullock; here, not the people, but the Elders of the Congregation shall do it, in the name and behalf of the people, Levit. 4. 15. To shew, that in all Nationall provocations, they who represent the Nation, must be care-

2. Synecdochicet  
as Representing  
the whole.

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*Observ.* full to wash, that is, to repent, and lay themselves low before the Lord, not onely in respect of their own personall transgressions, but in reference also to the sins of the whole Kingdom. They must do that in truth, which *Ezekiel* was commanded to do in a type, namely, to *beare the iniquity of the House of Israel*, *Ezek. 4. 5.* Thus farre the *Persons*.

5. The *Motive* to all this, must be eyed, yet not mistaken.

5. The *motive* hereunto, must not be omitted. It is indeed ponderous (*that she might be saved:*) yet, must not be mistaken. The Popish Writers, from this and other like Scriptures, perversly maintain their *Penance* and the severall acts therof to have a meritorious influence into that salvation which followeth thereupon, (as if a malefactor most justly condemned to die for some Capitall offence, deserved pardon for being sorry for his fault:) and, that it is in the power of mans will to repent and merit heaven when he pleaseth, because God bids him to wash and repent, which, were a plain mockery, if man could not do it.

But these glosses corrupt the Text. The Lord doth not here set down the *cause* of salvation, but the *way* unto it, without which they should never be *saved:* as he, that, having a large sum of money freely promised him, shall surely have it, whensoever he shall come for it: provided that he come such, or such a way. Nor doth the Lord thereby set forth what man, of himself, is now able to do; but, mans duty, which he is at all times bound to performe; as a bankrupt-debtor is still bound to pay his debt, albeit by his own profusenesse, or negligence he hath utterly disabled himself from paying of it. And againe, Gods word and call to wash, hath a power in it to enable us to do, what he calls us to. Faithfull is he that calleth you, who will also do it, *1. Thess. 5. 24.* Therefore, what God here calls men to do, he elsewhere promiseth to do himself for them. *I will sprinkle clean water upon you, and you shall be clean; from all your filthinesse, and from all your Idols, will I cleanse you, Ezek. 36. 25.* I have now done with the manner, *How this is to be performed.*

3. *Cur fit.*  
Reasons why  
all this must  
be done.

3. Our next business is, to enquire; *Why this, why all this must be done.* I have touched upon some of the Reasons already,



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ready, in my passage through the severall branches of the point: I shall therefore use more brevity, here. Observ.

1. All must thus wash, because sin is a most *unclean* thing. 1. Sin is a filthy thing.  
 Every sinner must stand, and cry with the Leper, \* *unclean, unclean.* \* Levit. 13. 45. Nothing is so contrary to the Holy and Pure Nature of God; no, not the devill himself, as the least sin. It is as the *uncleanesse of a woman*, wherein, her own husband might not come neer her: none might touch any thing whereon she either lay, or had sitten, but they contracted an *uncleanesse* *untill the evening.* \* Yea, it is compared unto mire wherein none but swine use to wallow, 2. Pet. 2. 22. It is every way filthy, yea filthinesse \* in the abstract: and that both *privatively*, and *positively.* \* Ezek. 36. 25. It deprives the soul of that native purity, beauty, and glory wherein it was created. 2. Cor. 7. 1. For, in that *all have sinned*, they come short of the glory of God, Rom. 3. 23. And it fills them, covers them all over with all loathsome spots, and staines, and putrifying sores full of corruption, within and without: so as, *even the mind and conscience is defiled*, Tit. 1. 15. Moreover, It is a pollution of the deepest die: no nitre or sape \* can wash \* Jer. 2. 22. it out. It is like the blacknesse in the skin of an *Ethiopian*, or the spots of a *Leopard*. No afflictions, no Hell can fetch out this filth. Nor it is gotten into one part of the man onely, but spreads over all, it is like the plague of Leprosie; yet, much worse: for that ran but over the body; but sin, over soul, and all: yea, over all *mankind*: for, in and by one man, *all have sinned*, Rom. 5. 12. and the whole world lyeth in wickednesse, 1 Joh. 5. 19. To which must be added, the pestiferous and killing nature of this filthinesse; it kills where ever it comes, unlesse timely killed and destroyed. Therefore, is it called a *Body of death*, Rom 7. 22. because where ever sin enters, death enters at the heeles, Rom. 5. 12. For, *the wages of sin, is death*; that is, to say eternall death, Rom. 6. 23. Therefore, as what ever was defiled by the plague of Leprosie ( be it cloaths, or ought else pertaining to the Leper ) it must either be washed, if possible to be clensed; or, burnt with fire, if it could not be made clean: So shall it be done with all spirituall Lepers, and with what ever is defiled by them. Gods first prescript, is,

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washing, to try if that will cleanse them of their pollution. But, if that will not do it; not their cloths, but themselves, souls and bodies, must be burnt with fire unquenchable, and everlasting. *Matt. 25. ult.*

2. The heart is the Spring of all that uncleanness.

2. The *Heart*, above all other parts must be washed, because that is the main spring and source of all corruption and filthiness that issues out of the fountain of original Corruption, and over-runs and over-flows the whole man, the whole life of man, untill it be purged. *Those things which proceed out of the heart, defile the man, Matt. 15.* And as all filthiness; so, all the malignity that is in that filthiness, flows from thence. Therefore is the heart said to be not onely deceitfull above all things, but desperately wicked; so as, none, but God himself, can know how desperate it is in wickedness, *Jer. 17. 5.* Great reason then, that the Heart, the Spring, the originall of all personall pollution and actuall filthiness, should be washed. For, who can look for pure streams from a corrupt fountain; or good fruit, from an evill tree? Do men gather grapes of thornes; or, figs of thistles? \* Doth a fountain send forth, at the same hole, sweet water and bitter? \* We all know it to be impossible.

\* *Matt. 7. 16.*

\* *Jam. 3. 11.*

2. Sin is most full of malignity when judgments are nearest.

3. The *Heart* must more especially (when God brings or resolves to bring Judgments upon a people) be washed from wickedness, because sin is never so full of desperate malignity and boundlesse impudence, as at such a time. The heart is bad enough at all times; but, never so outrageously mad upon wickedness, as when God begins by sore and heavy plagues to drive men off from wickedness. It then layes about, like the devill, in that poor child, whom often times he had cast into the fire and into the waters to destroy him: but, when the foule spirit perceived, that, at *Christ's* command, he must come out of the child, and enter no more into him, the Spirit cryed (as one furiously enraged) and rent him sore, and came out of him indeed; but, left him for dead; insomuch as many said, he is dead, *Mar. 9. 26.* This is a perfect embleme of wickedness in the heart of man, in times of Judgement. The wicked is compared to the raging sea, when it cannot rest, whose waters cast out mire and dirt, *Isai. 7. 20.* That is, in a storm, when the rowling and working of the waves

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waves do plough up and cast out what ever filth lyes at the very bottom of it. This is spoken of the wicked, in a time when God was wroth, and smote him, and he went on frowardly (that is, turning away from God, more than ever) in the way of his own heart, ver. 17. Nor is this the property of such onely as are desperately wicked, who say, as that wretched King in the time of a strait seig, and sore famine, *Behold this evil is of the Lord, what should I wait for the Lord any longer?* 2. King. 6. 33. and do, as King Ahaz, who in the time of great distress, trespassed yet more against the Lord: for which, the Lord set a brand upon him that sticks by him to this day, *This is that King Ahaz*, 2. Chro. 28. 22. But it is the disposition and too frequent practise of the Godly themselves. Witnesse Asa, in a time of War between him and Baasha, when the Prophet reproved him from the Lord, for calling in the King of Syria to his aid, and not relying upon the Lord his God; and told him that from thenceforth he should have Wars; *The King was wroth with the seer, and put him in a prison-house: for he was in a rage with him, because of this thing. And Asa oppressed some of the people* (perhaps, such as excused the Prophet, or interceded for him) *the same time*, 2. Chro. 16. 10. Which last circumstance of time, is very emphaticall, and remarkable, that he did all this at that time; and, at the same time: he was over-head and eares in a rage, in a flame, against all, and all in an instant, when, of all other times, he should have been most humbled before his God. And the best, upon diligent observation of their own hearts and spirits in times of personall, or common calamities, will find their hearts, most ready to murmur and repine, to faint and sink, and to fly out against God and men, like men troubled with the Gout, that, being alwayes chole-rike, will be ready to take the best and neerest friend they have in the world, by the throat, if he come so neer as to tread upon that part which is sore. Therefore men, that should at all times be washing, ought then to ply it most, when Gods Judgements are either really inflicted, or peremptorily resolved upon to be suddenly executed on them.



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4. Jerusalem is the pattern, and poison of the whole Land, in sinning.

4. It is all the Reason in the world, that *Jerusalem*, above all others, should thus wash: because,

1. If we consider Her, *Eminently*, as the *Emperium*, and Chief City, who knows not that the influence of any defilement there, is very great upon the whole Kingdom? There, all the Chief of the Tribes are often conversant; the Priests, and Prophets, for the most part, resident: and, from these, if Wicked, profaneness goes forth into all the Land, *Jer. 23. 15. Any wickedness, there, is a root that beareth gall and wormwood, or, a poisonfull herb, as the holy Ghost speaketh\**, that is, *such a root of bitterness, as whereby many be defiled\**. This, therefore, of all other must be carefully and speedily weeded out; lest it prove, *Death in the pot,\** to all that tast of it.

\* *Lev. 29. 18.*

\* *Heb. 12. 15.*

\* *2. Kin. 4. 40.*

2. If we consider *Jerusalem*, *Synecdochically*, as that part which stands for the whole, and Representeth all the rest, then hath she most need of all to wash and purge: because she not onely beares the sin of many (for which reason, the *Elders of Israel* were to lay their hands upon the head of the bullock, that was offered for the whole Congregation\*, as I shewed before) but, often times by her sins, she involves all in the guilt and punishment thereof. *Quicquid delirant Reges, &c.* If *David* sin, all *Israel* is plagued, *2. Sam. 24.* If *Hezekiah* be unthankfull, or proud, wrath breakes out not onely upon himself, but upon all *Judah* and *Jerusalem*, *2. Chro. 32. 25.* On the contrary, hence it is that sometimes, when the people commit any great sin, the heads of the people have been doomed to death for it. So, when *Israel*, at *Shittim*, began to commit Whoredom with the daughters of *Moab*, and joyned themselves to *Baal Peor*, and the anger of the Lord was kindled against *Israel*; there was no means to extinguish that fire, but that which the Lord prescribed to *Moses*, Take all the heads of the people (who had led the way to the people, into that wickedness) and hang them up before the Lord against the Sun, that the fierce anger of the Lord may be turned away from *Israel*, *Num. 25. 4.* Again, if they make wicked Laws, promote superstition, and Idolatry; people are more apt to obey these, than other Laws which are better. It was so with *Israel*, The Statutes of *Omri* are kept,

\* *Levit. 4. 13.*  
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kept, and all the works of the House of Ahab, and ye walk in their Counsels, Mic. 6. 16. See it in Ephraim (the same people, so stiled, from Jeroboam, their first King, who was of that Tribe;) let Jeroboam, or any of his Successors, enact any Laws for their Calves, or other Idols, and all the People are mad upon the observation of them, what ever it cost them. So God testifieth of them, Hos. 5. 11. Ephraim is oppressed and broken in judgement, because he willingly walked after the Commandment. What Commandment? Not God's, you may be sure of it. Witnesse God's Complaint against them, Hos. 8. 12. I have written unto him the great things of my Law, but they were counted as a strange thing unto him.

But be the Representative Body never so good, yet are they not without their pollutions, which contribute much to the Common heap of Provocations: sometimes by their Connivence, and want of courage for the truth and righteousness, either through lack of zeale for God; or, through conscioufnesse of their own guilt of the same sins which they ought to punish in others. With what face can Judah proceed against Tamar, for being with child by whoredom, when himself begat the child? How can Magistrates punish offences in others, when themselves be as great (if not greater) offenders, in the same kinde? How can it be expected that they should be willing any sharp Bills should passe against uncleannesse, drunkennesse, swearing, Sabbath-breaking, superstition, &c. who are themselves, as vile as the worst in these abominations?

Again, sometimes they contract pollution, by not mourning as they ought, for the sins of the Land. This is a duty which lies upon all: witnesse the mark of protection set onely upon their fore-heads that sige, and cry for all the abominations that are done in the midst of Jerusalem, Ezek. 9. 4. And surely, they who are to lay their hands upon the head of the Sacrifice for the sins of the people, must mourn for those sins which occasioned that Offering: For, who ever laid on hands, was to make confession of sins: therefore, to mourn for them; or, he came short of his duty.

Yea, further; They do not seldom become guilty of the sins of

Observ.

of others, by too much complying with Kings and Princes that seek to mould them to their own designed, although never so wicked, or injurious. So the Lord observes of some in former times, *they make the King glad with their wickednesse, and the Princes with their lies*, Hof. 7. 3. Such were those Nobles and Elders to whom Jezebel wrote her Letters for the accusing and stoning of Naboth, at a Publike Fast, for a pretended blasphemy, proved by false witnesses: that thereby his Vineyard for which Ahab was sick, might escheat to the Crown, 1. King. 21. Yea, sometimes either out of fear, and cowardise, or out of affected popularity for base ends, they stoop so low, and become so mean and unworthy in their spirits, as to comply with the very dregs and scum of the people, if they see them mad upon any wickednesse, be it never so contrary to truth, righteousness, and Order. Thus Aaron will make gods for Israel, if the people begin to tumult for them. Herod perceiving that his vexing of certain of the Church, and his killing of James the brother of John with the sword, pleased the people of the Jews, he proceeded further, to take Peter also, Act. 12. 3. In all which respects, there is great Necessity that Jerusalem, that is to say, her Heads, her Governours that represent the rest, should wash their hearts from wickednesse, whatever was done herein, or left undone by others.

5. Salvation is  
the fruit of  
washing.

Psal. 130. 7.

5. In times of Judgement, or of approaches of it, as it is necessary for Jerusalem, and all Gods people to wash the heart, so there is great encouragement thereunto, because God hath plenty of redemption and salvation, in the midst of the greatest Evils. *With the Lord there is mercy, and with him is plenteous redemption*. So that, *there is hope in Israel concerning this thing, what ever the trouble be*. When God bemoanes Jacob, for the greatness of the calamity that was coming on him; *Alas! for that day is great, so that none is like unto it; it is even the day of Jacobs trouble*: he presently subjoynes this consolation, *but he shall be saved out of it*, Jer. 30. 7. for, God is married unto his people, Jer. 3. 14. And, *their Redeemer is strong, the Lord of hosts is his name, and he shall thoroughly plead their cause, that he may give rest to the Land, and disquiet the Inhabitants of Babylon*, Jer. 50. 34.

This



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This he made good upon so many of *Judah* and *Jerusalem*, as took this course. For, many of them out-lived the seventy yeers Captivity, returned from *Babylon*, and saw the foundation of the second Temple laid, who had been eye-witnesses of the glory of the first, *Ezra* 3. 12. Yea, they returned foure for one. For, in *Jehojakins* time, the number of those that were carried to *Babylon*, was but 8000. *2. Kin. 24. 16.* and, in *Zedekiahs* time, 4600. In all, 12600. But, the number of them that returned were (of free men) 42360. besides 7337. man-servants and maid-servants that attended them, *Neb. 6. 66, 67.* Thus God, upon the unfained Repentance of a few, doth not onely save, but greatly multiply a Nation, even under a Desolation. So willing is he to encourage all men, especially *Jerusalem*; and among them, the Chief, the Head, the Representative Body of his people, to wash their hearts from wickednesse, by true Repentance and thorough Reformation.

This sufficiently informeth us, that be the sins and straites of true penitents what they will, yet their cause cannot be desperate. Repentance opens a way out of any trouble or calamity. If a mans sins be as great as those of *Manasseh*, who not onely wrought much wickednesse himself, doing more wickedly than all the *Amorites* that were before him; but, drew the people also to do more evil than did the Nations whom the Lord destroyed before the children of *Israel*; and, besides all his Idolatries, shed innocent blood very much, till he had filled *Jerusalem* from one end to another; \* and, suppose his afflictions and miseries to be no whit lesse, than those of that desperately wicked Prince, whom the King of *Assyria* bound in chaines, and carried unto *Babylon* \*: yet the washing of the heart from wickednesse, through Gods gracious acceptation, will knock off all bolts, open all prison-doores, and not onely set the penitent at liberty, but reinstate and reinvest him in all his former prosperity and glory, with advantage. We see it in *Manasseh*, who, upon his great humbling and earnest prayer, was brought again to *Jerusalem*, into his Kingdom, *2. Chro. 33. 13.*

1. Use.  
Information.  
The Case of a  
penitent cannot  
be desperate.

\* 2. King. 21.

\* 2. Chro. 23. 11.

This is clearly held out in that known place of *Isai. 1. 16, 17, 18.* Wash ye, make you clean, put away the evil of your do-

## The Necessity and Benefit

1. Use.

ings from before mine eyes, cease to do evil, learn to do well, &c. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. The same, in effect, Elihu, observed unto Job, many hundred yeers before Isaiah was born. If men, for sin, be bound in fetters, and holden in cords of affliction, the Lord shall break them their work, and their transgressions that they have exceeded. He openeth also their ears to discipline, and commandeth them to return from iniquity. If they obey, and serve him, they shall spend their dayes in prosperity, and their yeers in pleasures, Job 36. 8, 9, 10, 11. Hence Luther (upbaried by Satan with the multitude of his sins, as if it were impossible for such a sinner to be saved) is said to have answered, that even the devill himself might be saved, if he could but repent. We are sure, God speaks salvation to every penitent sinner: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon: or, he will multiply pardons, as the penitent, before his repentance, did multiply sins. *Isai. 55. 7.* Thus, where sin aboundeth, grace much more aboundeth, *Rom. 5. 20.* not to them who continue in sin, that grace may abound; but, to those onely, who being weary of sin, lay hold upon grace, that they may be dead unto sin, and made alive unto God, through Jesus Christ our Lord, *Rom. 6. 11.*

2. Use.

Instruction.  
No repentance  
without wash-  
ing the heart.

\* Heb. 10. 4.  
\* 1. Pet. 3. 21.  
\* Zach. 7. 5, 6.  
\* Isai. 58. 4, 5.

Moreover, we have hence a clear Instruction, that God accepts of no Repentance, but washing the heart from wickedness. It is not washing with mire, and much sope; It is not all the Sacrifices, cleansing, and purifications of the Law, (for it is impossible that the blood of Bulls and of Goates should take away sins\*), not the washing of water (even in Baptisme, it self) which putteth away the filth of the flesh\*; not all the fastings\* in the world, not the greatest afflictions of the soul\*, by the strictest penance or sharpest discipline, not rivers of waters, nor whole floods of tears (should they exceed Jordan, or the red Sea it self that drowned the whole host of Egypt) for the afflictions we sustain, or fear, that can wash

away

## of washing the Heart. I

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2. Use.

away the filth of the daughter of Sion, or purge the blood of Jerusalem out of the midst thereof. It is nothing but that washing from sin and from uncleanness; yea, from all filthiness of flesh and spirit, which consisteth in the purging of the hidden man of the heart, in ceasing to do evil, and learning to do well, and perfecting holiness in the fear of God; as hath been abundantly shewed, in the opening of the Point which we have hitherto persecuted, and will come into further consideration, in the second branch of this Text.

What great cause then, have we this day, to take up a sharp Reproof, and bitter Lamentation for the great, and universall neglect of this necessary Duty! Hath not the Lord visited the whole Earth, and sent his Sword in circuit throughout the Christian world? Is it not made drunk with the blood of the slain? Hath it not done sharp and dreadfull execution upon our bones and our flesh\*, in Ireland, which is become an *Acelanda*, swimming in blood, as if that whole Kingdom were but one maine *Lough* of crimson, prepared to satiate the insatiable scarlet drunken whore, to whom no Nectar is so pleasing as the blood of the Saints; especially, yours? Have we not all had our *Manes*, our rods, our iron-yokes here at home? are we not in *Jeopardy* every day? Hath not our *Jerusalem*, our *Sion*, our Parliament, been in danger? Is it yet free? or can it be secure, so long as a *Jezebel* or a *Maachab* remaines among us? Are there not many seeds of divisions and fatall factions everywhere sowne, by those that hatch cockatrice egges, and weave the Spiders web of subtile policy to hide those egges, whereof he that careth (as, alwayes some filthy Politique-would-bee's, inveigled over to the faction, are apt to do,) dyeth, and that which is crushed, breaketh out into a Viper\*, that will tear the Bowels of their Common Mother, the Land that bare and bred them; and, betray all into the hand of the Common Enemy, that young and old Lion, the Viper, and the fiery flying Serpent\*? Do ye not perceive an evil Spirit stealing upon us to breed such misunderstanding, jealousies, and rents between *Abimelech* and the men of *Shechem*\*, as, if not wisely and speedily prevented, may prove the destruction of both?

3. Use.

Reproof, and Lamentation for the want of this washing.

\* 2.Sam.19.12

\* Isai.59.5.

\* Isai.30.6.

\* Judg.9.23.



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Do you not see, and feel that God begins to take off the Chariot-wheels, and to cast many unexpected blocks and rocks in your way? Are you any whit better secured against exorbitances, by any thing you have done? How far might I proceed with such sad and dolefull Queerees?

But, O! where is our *washing*? where, one drop of water, to wash away any part of that great and long settled filth and *wickednesse* that is in our hearts? Nay, where is the man that doth not daily, even in these distressed times, defile himself yet more, instead of labouring to be cleansed from his filthinesse already contracted! For,

1. Some are so far from mourning, and *washing*, when God calls to weeping, to baldnesse, and girding with sack-cloth, in a day of trouble and of treading down, and of perplexity by the Lord God of hosts, even in this *Vally of Vision*, wherein we have had the happinesse to live; that, if we do any thing, it is onely for our selves, to strengthen us against an Enemy, to secure our persons, liberties, and estates (all, necessary, in their place, and order,) but we have not looked to our Maker, with any care to make our peace with him by true humiliation and godly sorrow for sin: yea, instead of this, behold joy and gladnesse, slaying of oxen, and killing of sheep, eating flesh and drinking wine\*, with as much excess and security as they that put far away the evill day, and are not grieved for the affliction of Joseph\*. But woe unto all such sons of Belial, that are so crosse-grained to the Will and commands of the Great and terrible God, who thus denounceth wrath with a witnesse against such unclean spirits of men. *Isai. 22. 14. Surely this iniquity shall not be purged from you, till you die, saith the Lord God of hosts.* That is, untill I come to execute the judgement of Hell it self upon you at death, that refused to be washed from this filthinesse while you lived. And yet, who mourns? who remembers them that are in bonds as bound with them; and them which suffer adversity, as being your selves also in the body\*? Who sits in the dust for gasping Ireland, now in her gore; or, so much as turns aside, to ask how she doth? Who eates one dainty morsell the lesse, riots the lesse, drinks and quaffs the lesse, abates of any one lust,

\* *Isai. 22. 13.*

\* *Amos 6. 6.*

\* *Heb. 13. 3.*

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lust, while poor Ireland is slain with the sword, and killed all the day long, as sheep appointed for the slaughter; and, those that remain of her, wander up and down, not in sheep-skins and goat-skins, (they have no coverings so good) but old rags, and wisps of straw to cover their nakedness, being destitute of all comfort, afflicted, and tormented; her breach being great like the Sea, that none can heal her: in the mean time, we strike in with those, who say, *Come ye, I will fetch wine, and we will fill our selves with strong drink: and to morrow shall be as to day, and much more abundant?* O the woes and thick clouds of misery that hang over the heads of such a people! Shall not the Lord be avenged on such a Nation as this, that thus provoke him to their own confusion?

2. Some, in distresses, are content to come to Mizpeh, and fast; but, they draw no water there, to pour it out before the Lord: they cannot shed one tear for their mighty sins. We can weep for any thing rather than for our selves; especially, in reference to our sins the chief cause of weeping, be our outward condition what it will. O the hardness of our Adamant hearts! the desperate callousness that we have contracted by the deceitfulness of sin! Did we ever read of one Fast in Scripture, that was passed over without tears, what ever the men were that kept it? The Good Lord be merciful unto us, and to this whole Land. When shall we see such a Fast, as may give the name of *Bochim*\* to the place, for the excess of weeping in it? or, such as that of Israel at Shiloh, *Judg. 20. 26.* or, at Mizpeh, *1. Sam. 7. 6.*? Yet, this is required of all, especially in weeping times, *turn ye unto me with all your hearts, and with fasting, weeping, and mourning, Joel 2. 12.* Not that tears are of themselves absolutely necessary: the rending of the heart, is better than making our beds to swim with tears, out of naturall compassion, or tenderness to our selves, or others, when the heart is not affected with sin, the cause of our evils.

\* *Judg. 2. 4, 5.*

3. Some have tears for stripes, for frownes, for losses, for crosses even in their very lusts; but, their faces are as dry as *Gideons fleece* (when all else was wet) when they come before

## The Necessity and Benefit

3. Use.  
\* Isai. 59. 11.

fore the Lord to mourn for sin: they can cry and *roare like bears* \*, and, like *Rahab*, refuse to be comforted, for breaches, fears, distractions, straites and extremities, grinding oppressions, taxes, pollings, losses, common calamities, even to the distracting of their wits, and sinking of their spirits. *Esaú* can find tears, if he loose the *blessing*; but, not for his *prophane heart*. *Pharaoh* can be much affected under a Judgement; but, the business is; *take away this plague from me*. *Israel* bowed upon their beds; But, saith the Lord, *they have not cryed unto me with their heart*. Why then, did they make such a noise, and use such importunity? The business was onely this; *they assemble themselves for corne and wine, and they rebell against me*, *Hof. 7. 14*. It may be that some can now weep for *Ireland*, as those women that can weep for any thing; but, it is in reference to kinred, allies, friends, or to some losse in their Estates; or hopes in that Kingdom: and so, as it refers to themselves, as an affliction, they can shew passion enough; yet as it refers to the sins of *Ireland*, they are not at all moved with it. Thus, of those that make use of these Dayes of Humiliation, there are few who *lament after the Lord* \*; but rather, to carry on their own ends and businesses with more facility and hope of successe. But, as for mourning for sin, and fasting for God, where, Oh where shall we find that black swan that so doth, that we may honour, admire, and I had almost said adore him! But, be not deceived. It is not sorrow simply, but *godly sorrow* that *worketh repentance to salvation not to be repented of*, that is accepted of God; and that, is onely for sin: all other, is but *worldly sorrow*, which *worketh death*, *2. Cor. 7. 10*.

\* 1. Sam. 7. 2.

4. Some *wash*, and mourn for sin: but, it is onely for such sins as are visible, and palpable; sins that draw after them open shame, or other punishment among men. If they be taken with some grosse flagitious wickednesse, that mans justice takes hold upon, you may perhaps gather up whole bottles, yea buckets of tears from some of their cheeks; as we see sometimes in harlots doing publike penance, (who yet, after the penitentiall garment is laid aside, are as ready for their former filthinesse as ever before;) and, in condemned malefactors



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factors going to execution (who, might they be spared, would soon return to their old trade of robbery again,) But this sorrow, even for sin, is as worldly as the former. It is rather for healing their reputation with men, than for making peace with God. It is not for inward corruption, but to get off the spots and stains which sin hath cast upon the outward man: or, if for inward corruption, it is rather for being the cause of the outward shame or smart, than for the dishonour of God and grieving of his Spirit: whereas they who truly mourn for sin, do it because *God is broken with their whorish hearts, which have departed from him, Ezek. 6. 9.* And this is best done in secret, when none but God can behold the frame of our spirits in the doing of it. They, who never knew what it was to rend the heart in secret before the Lord, for sin as sin, although no creature ever did, or could take notice of the sin, may justly suspect that all their mourning and weeping in the presence of men, is but to be seen of men, and therefore must needs be abhorred of the Lord. He is the right mourner, that mournes most, when none but God can be a witness of his mourning.

5. Some may be carefull of themselves in the former particulars, who yet labour not, according to their places, to put the whole Land into a mourning posture, that all others may do it as well as themselves, which the very Heathen King of *Niniveh*, was carefull of, *Jon. 3.* And here give me leave to deal freely, that I may be faithfull. You have indeed happily obtained consent of His Majesty for a *Monethly Fast*, during the troubles and wars in *Ireland*; For which purpose *Proclamations* issued into all parts of the Kingdom: A Gracious Act; a necessary work. But is there any care taken to see how these *Fasts* are performed? Which of all you have made enquiry how they are observed, in the severall Countries and Places for which you serve? Should you do it, you would receive a sad return from many places. The very first *Fast* of all, on \* *Nov. 17.* was never kept at all in divers Countries: and

\* Anno 1642

And, to say truth, how should they; when that which en-

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joynes them, is but *Proclamation-Law*; and no course is taken to settle them by a more binding Ordinance? Be humbled, I beseech you, for this double neglect of so weighty a duty. And do not think any humiliations for your own personall faults and failings, will find acceptance with the Lord, untill you take care to punish the offences of others, and to prevent the like for time to come. *Josuah* and the *Elders of Israel*, laid themselves very low before the Lord, by fasting and prayer, in the Case of the defeat of *Israel* before *Ay*, *Josb.* 7. 6. But God rounds *Josuah* in the eare, letting him know that this was not all God expected from him; yea, that all this was nothing, if he, being a Magistrate, would do no more. *Get thee up* (saith the Lord unto him) *wherefore liest thou upon thy face? Israel hath sinned, &c. ver. 10.* Rulers and Elders of the people have more to do, than to fast and pray; they must make enquiry into the sins of others also, and see justice done; or never look for good of their own fastings, and intercessions for the people. The Kingdom will never do their duties herein, nor thrive by any of your Councils, prayers, or tears, till you see that all others do their duties, as well as your selves.

6. Shall I go one step further, and tell you all my heart? May I tell *Jerusalem*, the Heads of the Tribes, the Representative Body of this sinfull Nation, that I fear some of them do not mourn and weep for their own sins; much lesse, for the abominations of the whole Land? *Are there not with you, even with you, sins against the Lord your God?* \* Be there not, who run the same course, hold fast the same lusts, pursue the same ends, and continue the same men they were before this course of Fasting was first begun? O! would God it were a slander to charge it upon any one Member of this honourable Senate? I acknowledge that we all, and the whole Kingdom do owe much, very much to your Care, and Vigilancy, as you are a Body; that God hath done great things for us, by you; and, *what* (without flattery, I may, I must attest it) *very worthy deeds are done unto this Nation by your providence.* But yet, I beseech you, I beseech you, let every one lay his hand upon his heart, and sadly ask his own soul, *Art thou yet washed from thy wicked-*

\* 1. Chro. 28. 10

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wickednesse? Have you no personall sins left among you, to pull down what others of you build? no uncleannesse, no wantonnes, no swearing, no blasphemies, no malignity, no opposition to godlinesse, no by-ends, no private respects in publike debates, no designs against *Christ*, his Ordinances, or people, no wickednesse in you? Have you no sins as you are a Body? Is it not possible to find some want of zeale, and courage for the truth? no neglect of Gods Cause, and work? no opportunity lost for setting up the Kingdom of *Jesus Christ* in power? of purging his House, refining the silver from the drosse of humane inventions in his Worship, or setting him upon his Throne, in Government and Discipline? Are there none who have heretofore said at the breaking off of other Parliaments, and at the beginning of this, that God did justly blast and break so many of those great Conventions, because they strove to do their own businesse, before the work of the Lord; and yet have given way, and pleaded for the laying aside of that work, untill your own be dispatched? Be there none of you that foresee the fatall mischiefs of leaving all men to their liberties in the things of God; and yet want hearts to use your skill and interest, to make haste to settle matters of Religion, lest you come too late with a Remedy when the disease is grown incurable, and the Kingdom grown to that passe (as the grave Historian noted of old *Rome*) that it can neither beare the malady, nor endure the cure?

Surely, you can best answer to all these questions. And, I fear, some will be able to answer them very uncomfortably. And, if you do find that there be any, (should it be but one member of your whole number) who must confesse guilty of these, or any of these miscarriages and sins, how ought you all to mourn, and to do your utmost that he may either be speedily reformed, or *taken away from among you*.

It becomes not me to accuse any man; but it behoves every man to ask his own heart, yea, (because the heart is deceitfull above all things,) to ask God the searcher of the heart, *Is it I?* The rather, because who can but see the small signes of Repentance and Reformation in the lives of many of those, whose



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work now it is to be the Reformers of others ; and, what disproportion there is between our present hardnesse of heart evidenced by the want of godly sorrow , and the great effusion of brinish tears powred out by all the people of God for their sins in the dayes of their solemne Fasts in former times. To conclude this sad Use, let me use the words of the Prophet to all whom this may concern, *Jer. 13. 15, 16, 17. Hear ye, and give care, be not proud; for the Lord hath spoken. Give glory to the Lord your God, before he cause darknesse, and before your feet stumble upon the dark mountaines, and while ye look for light, he turn it into the shadow of death and make it grosse darknesse. But if ye will not hear it, my soul shall mourn in secret for your pride, and (if it be possible) mine eyes shall weep sore, and run down with tears, because of the misery that is coming on you, when no protection or priviledge of Parliament shall do you any good.*

4. Use.  
Exhortation to  
fall thus to  
washing of our  
hearts.

It shall now wind up all with an *Exhortation* to the effectuall and speedy taking up of this necessary Duty. O wash, wash, ( for the Lords sake ) wash every one his own heart from his own wickednesse, if ever ye look to be saved from Hell, or to be freed of the present evils that are upon us. O *Jerusalem, wilt thou not be made clean? When shall it once be! Are we not a sinfull, leprous people? all (in regard of sin) such as they, in Isai. 1. 4, 5. who revolt more and more, and whose Head is sick, and heart faint: from the sole of the foot even unto the head, there is no soundnesse in any part of the Body, but wounds, and bruises and putrifying sores? Wherefore, what ever others do, yet let my counsell be acceptable unto you (Honourable and Beloved) who are the Changers of our Israel, and the Horse-men thereof, that must now (under God) be the repairers of our breaches; and, the great engines of all our weale and safety (if it be possible to save such a people) when the Lord seems to set upon the washing away of the filth of the daughter of Sion, and, the purging of the blood of Jerusalem from the midst thereof, by the Spirit of Judgement and of burning; and to plead the cause of his people against all that oppresse them. Oh look you to it, that you do every one wash you and make you clean, putting away all the evill of all your doings.*

Begin

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Begin with a personall Reformation. *If iniquity be in any of your hands, put it far away, and let not any wickednesse dwell in your Tabernacles* \*. Then shall you be better able to carry \* *Job 11. 14.* on and advance the great work of Reformation of others. Do you first purge your selves from all filthinesse at home; then may you better hope, that God will honour you to be worthy Instruments of cleansing the whole Land. Else, you will at length sit down, and with grief bewaile your hard lot to be put upon such a service, *they made me a keeper of the Vineyards, but mine own Vineyard have I not kept* \*. Nay, both God and \* *Cant. 1. 6.* men will say unto you, when you begin to be zealous to reform abuses abroad, while you cherish the same or worse in your selves; as, *Matt. 7. 5. Thou hypocrite, first cast out the beame out of thine own eye; then, shalt thou see clearly to cast out the mote that is in thy brothers eye.*

Then, Look upon your selves as Publike Persons, that must both bear the sins of others whom you represent, and purge out the sins of others, or be guilty of them your selves. And in both these regards, your *washing* must be extraordinary.

1. As in your Honourable House, you represent all the Commons of *England*; so you should do here; looking upon all the sins and abominations of the Kingdom with bleeding hearts, and mourning for them, even on their behalf who perhaps are far from mourning for their own mighty sins, themselves. In the eleventh of *Leviticus*, ver. 24, 25. it was ordained, that in those legall and typicall times, he that touched any dead carkeffe should be unclean unto the Even. But he that bare it, should wash his clothes, and yet be unclean to the Even also. To shew, that they who sustain the persons of others that are dead in trespasses and sins, must wash more than ordinary, if they will be clean. Do you therefore mourn, and sit in ashes for those many thousands, yea millions of poor soules, that will not, cannot mourn for themselves, for their idolatries and superstitions, their oaths and blasphemies, their drunkennesse and uncleannesse, their lying and oppressions, and even infinite abominations that every where abound, and impudently stare Justice and all Laws, yea, God himself, in the

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face with contempt and scorn. Now, God calls you to *Moses* his work, Who, when *Israel* had grievously sinned, and God had declared his resolution to destroy them for their sin, fell down before the Lord forty dayes and forty nights, because of all their sins which they had sinned, in doing wickedly in the sight of the Lord, to provoke him to anger, *Deut. 9. 18.* And, when they sinned at *Kadesh Barnea*: He fell down againe before the Lord as at the first, because the Lord had said he would destroy them: and he prayed, saying; *O Lord destroy not thy people and thine inheritance, &c. ver. 25, 26.* Do you so now, when, perhaps, many of those who sent you hither, are in Ale-houses or Tavernes, swearing, blaspheming, or committing other wickednesse, to draw down yet more wrath upon the Kingdom, even while you be here in the dust for their sins as well as for your own. It may be the Lord may hear you, for their Conversion: However, your importunity for them shall contribute much to the sparing, healing, saving of the whole Nation: So kindly doth God take the falling down of a *Moses* or a *Josuah*, in behalf of his people, that his usuall answer is, *I have pardoned them according to thy word\**: and so strongly doth such mediation operate with Divine Mercy, as it seems to bind the hands of Revenging Justice\*, and to command Omnipotency.

\* Num. 14. 20.

\* Exod. 32. 10.

Deut. 9. 14.

Isai. 45. 11.

2. You must look upon your selves as trusted with the making of all necessary Laws, and the strengthening of those already made (where there is need) for purging the Land from what ever filthinesse is in it. Which till you be carefull to effect, the sins of particular persons, will become Nationall, and the guilt thereof will lie at your Doore; as, the finnes of *Elies* sons, did at his. And herein, take notice that God expects from you the enacting of such Laws as may repaire him in his Honour, where it suffereth by any open wickednesse; as well as to provide for the Civill peace and tranquillity of the Kingdom.

A Catalogue  
of some Nationall  
sins.

This neerly concerns you, there being (if I mistake not) many sins that will come into the account of *Nationall*, untill some good Laws be enacted, for the vindication of Gods Honour



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nour which suffereth by them. Give me leave, in all humility and faithfulness, to present you with a Catalogue of some of them.

4. Use.

1. The Land (as I humbly conceive, and tremble to speak it) is guilty of *Blood*. And *Blood*, you know, *defiles the Land*, *Num. 35. 33.* I speak not now, of ordinary murders committed by private persons, for which the Law hath provided; but, of Blood, shed by the whole Kingdom, even in Parliament itself. Witnesse the blood of many hundred Saints and Martyrs, shed in *England* in times of Popish Persecution, to which the Bloody Paramours of the Scarlet Whore hath been enabled by divers Laws made in Parliament; in the reignes of *Henry* the fourth, *Henry* the fifth, *Henry* the eighth, and *Queen Mary*; and for which the Land was never sufficiently humbled unto this Day, nor hath given so much testimony of Repentance for the shedding of so much innocent and pretious Blood, as the Papists themselves did, in open Parliament in *Queen Maries* Reign, for shedding no more Blood, but giving way to the repealing of those Statutes, in the Reign of *King Edward* the sixth, by which Laws so much Blood had been, and more might have been, spilt.

1. The Land is guilty of Blood.

2. Hen. 4. 15.

2. Hen. 5. 7.

25. Hen. 8. 14.

31. Hen. 8. 14.

1. 2. Ph. Mar. 8.

Think not that this is a businesse of small moment; but worthy of the saddest deepest consideration of a Parliament (be their other weighty and pressing affaires, what they will, or can be,) is evident by the strict *inquisition*, which God hath ever made for blood among his own people, when guilty of it. The blood of all the *Prophets* and *righteous men*, from *Abel* even unto *Christ*, fell so heavy upon the *Jews*, that it is not yet fully expiated unto this day, according to that which our Lord denounced against them, *Matt. 23.* Ye know how sharply God dealt with all *Israel*, because *Saul* had injuriously and contrary to a Covenant made long before he was borne, slaine some of the *Gibeonites* in *Israel*. A sore famine came upon the Land, for three yeers together, which must needs starve very many to death; *David* and the people, marveling at so great a Judgement, of so long continuance, inquired of God, what the cause might be. The Answer was; *It is for Saul and for his bloody house,*

## The Necessity and Benefit

4. Use. house, because he slew the Gibeonites, 2. Sam. 21. 1. ( now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, ( with whom, Joshua, beguiled by a wile of their Ambassadors \*, made a League ) and the children of Israel had sworn unto them; and Saul sought to slay them, in his zeale \* 2. Sam. 21. 2. to the children of Israel, and Judah. \* ) But this blood, this base blood went so to the heart of the righteous God, that he would not be pacified by any prayers, or Sacrifices, untill seven of Sauls sons were delivered to the Gibeonites, to be hang-ed up before the Lord: and, after that, God was entreated for the Land, ver. 14.

Now, if the blood of such unworthy Amorites, who had it not been for that League, which they procured by a plaine lie and grosse deceit, were to have been all destroyed by Joshua; drew down such a sharp revenge upon a whole Kingdom: and if Manasseh brought whole Rivers of blood upon Judah, for the innocent blood that he shed, which the Lord would not pardon, 2. King. 24. 4. Notwithstanding all the subsequent care, and, zeale of good Josiah in purging and reforming the Land, \* to prevent the Judgements, and desolation that God after brought upon it: I leave it to your wise and pious consideration, whether England, and the Parliament of England be not deeply concerned in the butcheries and burnings of so many holy and pretious men and women, as ( perhaps by the hands or procurement of some of their Ancestors, who now sit in Parliament ) have been destroyed by those bloody Laws of this Kingdom, at the instigation of the Man of Sin.

\* 2. King. 23. 26  
27.

Do but trace the streames of blood that issued from that first Law made in 2. Hen. 4. out of the veynes of the two Houses of York and Lancaster, for many yeers continuance: above fourescore of the blood Royall lost their lives, together with many thousands more of the Nobility, Gentry, and Common people, before the quarrell ended in the joyning of the two Roles into one. And yet, perhaps, Henry the fourth might plead a kinde of necessity, for giving way to that bloody Law of Burning all whom the Popish Antichrist pronounced Hereticks, because by the help and strength of the Popish faction, rather than by  
a just

## *of washing the Heart!*

4<sup>th</sup>

4. *Thy.*

a just Title, he graspt, and wore the Crown. And for the same reason, *Henry the fifth* might tread in the Steps of his Father; which, after, cost his Son and the Kingdom so dear, before God could be appeased.

You know there is a Judgement hanging over the Head of *Babylon* the mother of *Harlots* and *abominations* of the Earth, for being made so drunken with the blood of *Saints* and *Martyrs* \*: and that God will give her blood to drink \*, for all the blood that hath been shed by them who have been her bloody Instruments or abettors. This bloody Cup must go about, somewhere. And my prayer is that it may go to them that hate you, and fall to the lot of your enemies. But it cannot hurt you to consider, whether this Kingdom hath not cause to fear that God will put the Cup unto her mouth and cause her to drink deep thereof, for that great sin; or, whether there hath been enough done in Parliament, to prevent that crimson Deluge?

\* Revel. 17. 5.

\* Revel. 16. 6.

If you have good ground to think that former Parliaments have sufficiently acquitted themselves herein, I shall much rejoyce. But sure I am, your Protestant Ancestors, in reversing those bloody Statutes, came far short of the Popish party, in outward expressions of Repentance, when they made their peace with *Rome*, for not continuing those Laws, as I toucht before. For, albeit the first Statute made in the first yeere of *Queen Elizabeth*, Repeals those cruell Laws formerly mentioned: yet that Repeal was in reference onely to their extirpation of all *usurped* and *foreign* Power exercised in this Realme; and, to the restoring and uniting to the Crown, all *jurisdictions* anciently belonging thereunto; without any touch or hint of any sorrow for the great sin of *Blood-shedding*, and persecuting the truth and people of God, for the truths sake, by means of those Laws.

But, in the Popish Parliament, in 1. 2. *Phil. and Mary*, there was another manner of Repealing the Statutes of King *Edward 6.* which had made void the Laws for Popish Persecution. There, all the Estates of Parliament, representing the whole Body of the Kingdom, and the Dominions of the same, in the name of



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 4. Use. themselves particularly, and also of the said Body universally, in presence of the King and Queen; present themselves upon their knees \* to Cardinal Pole; Legate from Pope Julius the third, acknowledging that they had a long time wandred and strayed abroad; from the right way, and declaring themselves very sorry, and repentant of the Schisme and Disobedience committed in this Realme and Dominions aforesaid, against the See Apostolique, either by making, agreeing, or executing any Laws, Ordinances, or Commandments against the Supremacy of the said See, or otherwise doing or speaking, that might impugn the same, promising their utmost to repeal and abrogate all such Laws and Ordinances, in that present Parliament, as well for themselves as for the whole Body whom they represented. And upon those termes onely they craved, and obtained of the Legate, the Absolution of the whole Realme.

\* At Grand Mon.  
 in Queen Mary.

Now, if they were so penitent for opposing superstition, and laid themselves so low in the name of the whole Kingdom, before the proud Agent of that Man of Perdition, to procure their Pardon; You may do well to consider, whether the Parliaments of England, since that time, have been sufficiently humbled before the Lord, in the name of the same Kingdom, for expiating so much blood spilt, by vertue of those Antichristian Laws; and, for making their Peace with God who seldom forgives that sin, untill he hath done sore execution upon the Nation, or people guilty of it. In the time of the Law, if any were found slain in the field, and it could not be known who had slain him, the Lord ordained that the Elders of the City next to the place, should come forth, and the Priest should take an heifer and strike off her head in some Vally neer it, and that the Elders should wash their hands over the slain heifer, and say, *Our hands have not shed this blood, neither have our eyes seen it. Be mercifull, O Lord, unto thy people Israel whom thou hast redeemed, and lay not innocent blood to their charge; and the blood should be forgiven them, Deut. 21. 6, 7, 8.* Which shews, that, where any innocent blood is shed, although by an unknown hand, the people neer it, must do somewhat in publike acquitting themselves of it, and pray that it may not be impu-  
 red.

ted to them, before they can be assured that God will not require it of the very place. How much more ought we then, by humiliation and prayer, to free our selves and the Land of so much righteous blood, when we all know too well who shed it, and how deep a share the whole Kingdom had in that crying sin.

That superstitious and bloody Queen Mary was so zealous to restore the honour of that falsely called Saint, *Thomas a Becket*; that, when her own Father King *Henry* the eighth, had expunged his name out of the Catalogue of *Martyrs* in the *Kalendar*; as being a most pestilent Incendiary and Traytor, she took order to restore him in blood and honour, by causing his name to be again inserted in all those Books, out of which it had been obliterated. You all know, the innocency, holiness, and scale of those blessed witnesses of the Lord *Jesus*, which suffered here by fire in times of Popery; yet, were they condemned as intolerable malefactors, deceivers, impostors, heretiques, and what not: and, shall no Parliament be so zealous of their honour, or rather of the honour of the Lord *Jesus*, as, by some Declaration to the whole world, to proclaim them innocent, and true Martyrs of *Christ*; and, to condemn and bewaile the sin of those that slew them; especially considering *Pocklington* \* late belchings against them, giving them that stand in *Catal. Testimon Veritatis*, and in Master *Foxes* *Kalendar*, before the *Book of Martyrs*, no other *Elogium*, or titles, than of *Rebells* and *Traytors*, whom we all know were blessed and glorious Martyrs? I have been over-long in this instance. I shall recompence it with all possible brevity in the rest.

\* *Altar. Christ.*  
cap. 16.

2. The Land, is guilty of much uncleanness and Adultery; and now more than ever; since that poor imperfect Authority of Ecclesiasticall Judges was taken away, because nothing is set up in the room thereof for the exemplary punishing of that sin. For, what Law is there, I pray you, that takes hold of an Adulterer, be he never so notorious; unlesse he happen to get any of those whom he defiles, with child? and then, if he give but security to discharge the Parish of his Bastards, you cannot touch him, in the least; for want of Laws to meet with that

2. The Land  
is guilty of un-  
cleanness and  
Adultery.

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sin, which, by the Law of God was punished with death; that being one of those abominations, which defile a Nation, and make the Land unclean? *Hos. 4. 2, 3.* Wherefore, untill some good and effectual provision be made against that sin, by your care and authority, I am afraid, most of the Wobblers in the Land will be charged upon the account of the Kingdom.

3. The Land is in part guilty of the miseries of Ireland.

3. The Land is guilty, (in great part) of the miseries of Ireland, in that this Kingdom hath not been so careful as it ought, to plant the Gospel, and to settle and encourage a learned and faithful Ministry. Here, upon the conversion of the Natives from their gross ignorance, and Pagan Idolatries. We have contented our selves to conquer their bodies, and to subdue them by force to this Crown; not using like care to subdue their souls to the Scepter of Jesus Christ. No marvel therefore, if they have been long meditating ravings, and contriving the late horrid Massacre; they being never principled in any sound knowledge of God, which might have taught them better, and prevented the shedding of so much innocent blood. When Israel it self was without the true God and a teaching Priest, there was no peace to him that hated him, nor to him that came in; but great vexations were upon all the inhabitants of the Countries, and Nations were destroyed of Nations; and City of City: for God did vex them with all adversity, *2. Chro. 15.* O therefore, that you would yet imitate good Jehoshaphat\*, (whose heart was lift up in the ways of the Lord,) and yet resolve to send such Magistrates and Ministers among them, as may make it their chief care and business, to teach them the Law of the Lord, in all their Cities and villages, yea, as *Asa*\*, to bring them into the bond of a Covenant, to seek the Lord God of their Fathers with all their heart, and with all their soul. And, with *Josiah*\*, to cause all to stand to it: as also to rake away all the abominations out of all those Countries, and make all to serve, even to serve the Lord their God. Then, would his fear fall upon them, and upon all the Nations round about them; all wars would be hush: and, the Lord would establish that Kingdom in the hand of his Majesty. Nothing is so good a security for constant loyalty, such an effectual expedient for the putting

\* *2. Chro. 17. 6,*  
7, 8. &c.

\* *2. Chro. 15. 12*  
13.

\* *2. Chro. 34. 32*  
33.



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putting an end to the war, and settling of a firme and durable peace, as the true knowledge and fear of God, by the care of the Magistrate, planted among them.

4. Lastly is not this Land guilty of much *Lukewarmnesse*, 4. The Land is and tolerating of much superstition and Idolatry, by too much guilty of much slacknesse in perfecting the work of Reformation, especially in superstition, Idolatry, Schisme, Worship, Government, and Discipline of the Church. May *&c.* not Christ say unto this Kingdom, as sometimes David (a type of Christ) to the Elders of Judah, 2. Sam. 19. 11, 12. *Why are ye the last to bring the King back to his House - (seeing the speech of all Israel is come to the King, even to his House;) ye are my Brethren, ye are my bones and my flesh; wherefore then are ye last to bring back the King?* It is true that England was the first entire Kingdom that embraced the Gospel, in the last Reformation: but yet, so it falls out, in the carrying on of the Work, that all the rest of the Reformed Churches, have gotten the start of us, as Pharez did of Zarah\*, who first put out his \* Gen. 38. 29, hand, yet was last borne. 30.

Far be it from my secret Thoughts, to sleight your worthy Beginnings. But I beseech you, give me leave to be faithfull to my Master Christ, and to speak for him, without fear or shame. If the Lord will give you hearts to hearken, I am sure that, in speaking for him, you will soon find me to speak for you. I may not take the boldnesse to conclude it to be an Error, that you prosecuted not the Lords Work, according to your first beginning. But I shall intreat you not to forget, that many promised it, and all held it necessary. I know you have since met with many difficulties and obstructions. But you shall do well to consider seriously, whether much thereof hath not happened by laying aside the Cause of Religion. The Prophet Haggai\* made it clear to Judah, that, their neglect of \* Hag. 1. Gods House, brought a curse upon all they did for themselves: and, that their difficulties increased, by their delays. They that let Gods Work lie by, shall be sure to have work enough of their own.

That People were slow of belief; the thing being so contrary to sense. Therefore God sent Haggai to them, a second

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time, with the same message. Let it not, I pray you, be grievous that I imitate him: it is a good pattern. Remember what I spake unto you upon the fifth of *November* last. I spare to repeat what was then spoken in your eares, because (by your own command) I have since that time, put it into your hands. The Lord set it on upon all your hearts. I know you are grappling even with death it self every day. But, what of that? Were it not better (if it must be so) that you die with Gods work in your hands, than with your own? Do you not see, or hear daily of the disorders, sects, rents, and Schismes, that every where bud forth already, and threaten all Order, Unity, and Government? Give the water but a small passage without speedy making up the banks, and you know how soon whole Sea's will break in upon us, and render all irrecoverable and uncurable. If one difficulty occur to day, it will be doubled, yea multiplied to morrow. There is no *Hydra* so fertile of Heads, as error and Schisme grown to some strength and maturity. It will ask you but a short time of connivence: afterwards, there will be no curbing, or shaming of it. Nothing so confident as ignorance, impudent as falshood, and catching as error.

Sometimes, in pangs of difficulty, men seem zealous of Reformation: remove but their fears, and fare-well their zeale. Let it not be so with you. Onely take notice, that the calling of a *Synode* or *Assembly* (which at one time was strongly agitated,) the last Summer, being put off, that bloody Rebellion in *Ireland* followed. Then, it was conceived unseasonable to fall upon matters of Religion, untill some course was taken to settle that Kingdom. When that was put into a way, another difficulty presented it self against a free Synode, the votes and power of Bishops in Parliament. Before this could be removed, there arose another necessity of putting the Kingdom into a posture of Defence. And by that time, so many pressing occasions for levying of vast Sums of money to defray the publike Charge, brake in upon you like a flood, that the longer you deferred that work of Religion, the more insuperable the difficulties which did accost you: And yet, when all is done, you will

will be at length constrained to set upon that businesse, when the times will be much more troublesome, your distractions greater, your oppositions stronger, your advantages lesse, your friends more disheartned, your enemies more strengthened, errors, Schismes, Heresies, and disorders more multiplied, and improved to the height of impudence and threatening boldnesse: and yet, even then will you be compelled to break through all, and to conflict with whole Armies of those obstructions, which now you seem unwilling or afraid to set upon while they be single, or not so united as they will shortly be.

There is nothing destroyes a Kingdom, or Church, so much as dodging or trifling in the matters of God. Pollicy to support, or shore up a tottering State, where Piety hath before settled Religion, is very usefull. But, where the later is neglected, untill the former be in all points provided for, is the high way to ruine all.

In humane Reason, I confesse, they seem to counsell wisely, who tell you that the Laws and Liberties of the Subjects must first be secured, before you fall upon Religion, which will do you little good, if, struggling for this, you be made slaves the while. But, Divine truth requires you to follow another methode, first to build Gods House, and to trust him with the building of yours, when his Work is done. *Haggai* indeed, could not be believed for a long time together, when he preached such doctrine. But, God brought the people to it at length, whether they would or not: and when they obeyed, they soon found the fruit of their obedience, by that promise from God, *from this day will I blesse you, Hag. 2. 19.*

Let me, for a close, observe to you the Story of *Israel* in their managing of the *Ark*, when it had suffered a dislocation. The *Philistines* had gotten the *Ark* into their possession, through the folly of *Israel*, bringing it into the Camp upon a day of battell, without warrant from God, *1. Sam. 4.* But, as Ordinances abused, do ever draw down (not blessings, but) Judgements upon those that enjoy them, so did the *Ark* upon the *Philistines*, *1. Sam. 5.* Upon this, they take counsell how to be



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to be rid of it, as profane men, who ever conclude that Godliness it self ( not their abuse of it ) brings all evils upon them; and therefore, desire to be quit of all Religion. Accordingly, the *Ark* is sent homewards, in a strange manner. Two *milch kine* must draw it home to their doore, before Gods own people ( who should have had more zeale and devotion ) did ever look after the recovery of it, 1. *Sam.* 6.

Now, observe what followed. As their first superstitious folly divided the *Ark* from the *Tabernacle* built by *Moses*, when they carried it into the Field; so, their supine negligence, at the return of it, occasioned the keeping of those two asunder ( contrary to the command of God ) that they never came more together, till they met in the *Temple*. The *Ark* was taken from *Shiloh*, where it had remained in the *Tabernacle*, at the standing place of publike Worship; and from thence, carried into the Camp. \* But, when the *Philistines* sent it back, it was first brought to *Bethshemesh*, and there set upon a great Stone called *Abel*, 1. *Sam.* 6. 18. After twenty yeers standing there, those of *Kiriath-jearim* fetcht it up, to the House of *Abinadab* in the Hill, 1. *Sam.* 7. 1. Now, they began to be sensible of their slackness in Religion, and lamented after the Lord, ( ver. 2. ) as if they meant to do somewhat for him. They begin a Reformation, they put away the strange gods from among them, and served the Lord only, ( ver. 3. ) they kept a solemn Fast at *Mizpeh*, powring out plenty of tears before God for their former remissness and Idolatries, ( ver. 6. ) In this very nick of time, the *Philistines* taking advantage of their meeting without armes, surround them on the sudden, ( ver. 7. ) but God thundred with a great thunder upon the *Philistines* on that day, and discomfited them, so that they were smitten before *Israel*. ver. 10.

Now, albeit they apparently found that God fought for them from Heaven, yet they took occasion from that rub, to lay aside the work, for at least fourty yeers together: even untill *David* sent to all *Israel*, saying; Let us bring again the *Ark* of our God to us; for we inquired not at it in the dayes of *Saul*, 1. *Chro.* 13. 3. When it was in bringing home, by the rashness

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ness of *Uzza*, a breach was made by *smiting* him with death, which somewhat retarded the bringing of it to *Jerusalem*: for, upon that occasion it was carried aside to the House of *Obed Edom the Gittite*, where it remained by the space of three moneths, *ver. 10, 11, and 12*. All this while, the *Tabernacle*, and the *Altar of Brasse*, abode at *Gibeon*, *1. Chro. 16. 39*. The *Ark* being now placed under a Tent at *Jerusalem*, *2. Chro. 1. 4*. and not settled, either in the *Tabernacle* or in the *Temple*, untill fifty yeers after, \* when the *Temple* being built by *Solomon*, \* *David* reign-  
both the *Ark*, *Tabernacle*, and all the holy Vessels were brought ed 40 yeers, 2.  
by the Priests into the House of the Lord: and the *Ark* was Chron. 29. 27.  
now set down in his place, in the Holy of Holies, even under Solomon finish-  
the Wings of the Cherubims, *2. Chro. 5. 7*. So long a time was ed the Temple,  
it after an opportunity of settling the *Ark*, had been over-slip in the eleventh  
upon pretence of necessity of providing, for the saving of the of his reign,  
Kingdom from the then potent *Philistines*, before it could be 1. King. 6. 38.  
settled in the right place, and all Ordinances administred according to Order prescribed of God.

In all that intervall of time, look upon the State of *Israel*. They were more and more plagued by their evill Neighbours. They laboured indeed very much to strengthen themselves by Politike means. They complained of *Samuel* as being too old for those bussling times, his Sons too bad to be trusted with the Government: Therefore, they concluded to ask of *Samuel*, to make them a King to judge them like all the Nations, *1. Sam. 8. 7*. He dissuades them by many strong and sad reasons against it: But, they pertinaciously continue their demand. Whereupon, God gave them a King; (but it was in his anger, \*) their care being altogether for strengthening the Kingdom, with neglect of God: but, how sad a time all the \* *Hos. 13. 11*  
reign of *Saul* was unto them, you all know so well, that I should disparage your knowledge in the Sacred Story, to reckon up the particular Battels, losses, and breaches upon breaches, which happened unto *Israel* under *Sauls* unhappy Government, wherein they had vainly laid up so many hopes, and promised to themselves so great tranquillity.

To this if you adde the turmoiles and troubles, the inrodes

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*The Necess. & Benefit of wash. the Heart.*

and slaughters made by the Enemies from without, besides the long Civill Wars between the House of Saul and the House of David\*; that befell the Kingdom even in Davids time (after that God had taken away their first King, Saul, in his wrath :) even untill the time that David took up a Resolution to build an House for the Lord, 2. Sam. 7. And, if you consider further, that, when David had thus resolved; how wonderfully the Lord prospered him, in all that he undertook either for Peace, or War, and made his enemies to come down mightily on every side, 2. Sam. 8. You will be easily able to make up a Judgement upon the whole, that there is nothing more dangerous and dammageable to a Kingdome, than to lay aside Gods Work (which themselves are convinced is necessary to be done) upon pretence of multitudes of Civill distractions, or interests, and of a necessity of providing for them in the first place. Nor any thing more likely to put an end to our troubles and Wars abroad, and to prevent the like at home; then, to set upon and to go thorough with a perfect Reformation of Religion with all your might, even amidst all the difficulties and discouragements that may encounter you, what ever they, who either do not know, or will not remember, that the walls and streets of Jerusalem must be built in troublous times\*, shall plead to the contrary.

F I N I S.

E R R A T A.

Pag. 2. lin. 19. read *sharp*. pag. 4. lin. 21. read *mean*. p. 12. lin. 35. read *out of that*. pag. 12. lin. 36. read 57. pag. 27. lin. 18. read *Cafe*. pag. 21. lin. 12. read *upbraided*.



# THE SECOND SERMON,

Preached to the Honourable

House of

## COMMONS,

April 30. 1645.

DISCOVERING

The *Vanity* and *Mischief* of the  
*Thoughts* of an *Heart unwashed*.

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By C O'R. B U R G E S, D. D. Minister of  
the Gospel in *Pauls, London*.

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DISCOVERING

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The Second *SERMON*,  
 DISCOVERING  
 The *Vanity* and *Mischief* of the  
*Thoughts* of an *Heart unwashed*.

Preached to the Honourable House of  
 Commons, *April. 30. 1645.*

JER. 4. 14.—*How long shall thy vaine Thoughts  
 lodge within thee!*

**T**Hese words make the second Branch of this  
 Verse. They containe a sharp biting *Expro-*  
*bration* of *Jerusalem*, for harbouring so long  
 within their unwashen *Hearts*, a multitude  
 of *Vaine*, destructive *Thoughts* which did  
 hinder that effectuall *Repentance* to which he  
*Exhorteth* them in the former part of this  
 Text, and way-laid that *salvation* which he propoundeth to  
 them as the fruit of that *Duty*.

Some variety there is (yet no jarring) among Interpre-  
 tors in translating some of the originall words. That which  
 our Translators render *vaine thoughts*, some translate *Thoughts*  
*of vanity*; some, *thoughts of grief, trouble, or affliction*; some,  
 B *Thoughts,*



## The Vanity and Mischief

*thoughts of iniquity.* These, and more acceptations of the Hebrew word *Aven*, I find in the Old Testament. And no marvel: for *thoughts of vanity* are thoughts of *iniquity*; therefore thoughts of *grief, trouble, and vexation*, in regard of the certain issue and consequence of them all. Howbeit, because the *vanity* of them is that which is most eminent, yet least observed, and acknowledged, the most judicious and exact Expositors translate it *vaine thoughts*, or (which is more full and most expressive of the Originall) *thoughts of vanity*: that is, so *vaine*, as they are indeed *vanity it self*; and so they carry in their forehead, brand sufficient to make all wise men more carefull to cast them and expell them.

In generall, the *thoughts* here complained of were such *vanities* as those people fed upon, when they heard of a Captivity threatned, or determined, and were invited to a thorough Repentance and Reformation, if not to prevent when it was too late, yet to alleviate and improve the Judgement, that they might be *saved* in it, and out of it, and so become gainers by it. They, instead of receiving instruction, and taking warning, pleased themselves with building Castles in the aire, sometimes perswading their hearts, the Judgement would not come; or, not yet; or if it did, it would not last long; or if it should, they had already resolved to take sanctuary in *Egypt*: and, if somewhat must be done in a way of repentance, they would outwardly humble themselves in prayer and *fasting* before the Lord, *yearly, monethly*\*, or so often as he pleased. In the meane time, their *hearts* were neglected, no care was taken for the *cleansing* of them; witnesse these, and many more *thoughts of vanity* that still *lodged in them*, and were willingly harboured and entertained by their inner man, which hindred all the good they expected, and bound them faster to, and held them longer under all that evill which they were most unwilling to hear of, and most desirous to avoid.

\* Zech. 7. 5.  
2. 19

לילה from לילה  
לילה

Jer. 14. 8.  
Isay. 10. 28.

2. The next word to be opened is *talim* (from *lail*) here translated *lodge*, because of the affinity it hath with *lail*, which signifies *night*, and so is often rendred *lodging*; in allusion to *way-faring men*, or others that *stay or lodge all night* in a place: intending

intending hereby the commorance and permanency of these *vaine thoughts* in vaine men, not for a small time, but for continuance. It is true, the originall word is of the singular number, to note perhaps the concentrating of all manner of *vaine thoughts* in one, (as many devils in the possessed man made up one *Legion*;) howbeit, as the Learned note in the exposition of it, we must apprehend a trope in this expression, *pernoctabit* (as *Tremelius* renders it,) being put for *pernoctabunt*, (as *Paginnus*, well) that is, shall remaine and continue there, without any endeavour to dispossesse or remove them.

3. The last word to be unfolded is *bekirbech*, which is here translated *within thee*. The Originall is very emphaticall, because it imports an entertaining of these thoughts in the very center or inmost closet of the soul: whence, some read it, *in interiori tui*, in the inmost part of thee; others, *in medio tui*, in the midst of thee, even in that part in which God himself, when the soul is prepared, delights more especially to reside and dwell. But I shall hold you no longer in the exposition of the words, which are not very obscure. What is here wanting shall be supplied in prosecuting the *Observations*, which are these three. בְּקִרְבְּךָ זeph. 3. 17.

1. God doth as strictly observe and severely censure all inward sinfull Thoughts, although never so secret, as he doth outward acts of sin.
2. When God resolves to scourge a Nation for their sins, it is usually very long ere they take the right course for their own deliverance.
3. God keeps exact reckoning of the time, and accounts it very long, and takes all delays ill wherein men, under judgments, are projecting wayes of their own for their deliverance, and so withstand those of his appointment.

The first of these is obvious to every eye in the surface of the Words; the two other arise naturally from the Scope of the Holy Ghost in the words of the Text.

# The Vanity and Mischief

1. *Observ.*

1. God doth as strictly observe, and severely censure all inward sinfull Thoughts, although never so secret, as he doth outward acts of sin.

**H**E that runs may read this in the Letter of the Text. No need therefore, to sweat in the proving of the Point. Rather my labour shall be to shew unto you. 1. What those Thoughts be, for kind (not number, for they are innumerable) which the Lord thus *observeth* and *censureth*. 2. The grounds why he is so strict and severe therein.

1. *What Thoughts are.*

For the better understanding of the former, we must know that, in holy Writ, Thoughts are taken sometimes more largely, sometimes more strictly.

1. More largely, for all the inward motions, actings and workings of the soul, opposed to what ever is acted by the outward man, whether they be inquiries, suggestions, or reasonings about the truth or falsehood, goodnesse or badnesse, benefit or discommodity of the object about which the mind is busied; or whether they be desires after it, or averfenesse from it, intentions or resolutions to prosecute, or shunne it, according as the difficulties or necessities of attaining, or avoiding of it, do presse upon us. So that, sometimes the Causes, sometimes the Effects of our thoughts do put on and bear the name of Thoughts. Thus that known place, *Isay* 66. 18. (I know their works and their thoughts) is commonly interpreted by all that treat of this subject. So likewise *wisdome* and *skill* in the invention of curious works, is called *thinking of thoughts*, *Exod.* 35. 35. as the Originall hath it. *Care* also is stiled *thought*, take no thought, *Matth.* 6. 25. *Counsels* for the bringing to passe our thoughts, are called Thoughts, *Psal.* 5. 10. The forging, framing, contriving of any thing in our mind which our thoughts naturally run upon, is called *thoughts*, and *imagination of the thoughts*, and looked upon and censured by the Lord, as *evill*, *Genes.* 6. 5. In this latitude, and with like censure the thoughts of wicked men are mentioned, *Isay* 58. 6. Let the wicked forsake his way, and the unrighteous man his thoughts, comprehending under thoughts what ever



## of the Thoughts.

5.

1. *Observ.*

ever is contra-distinct to outward acts and works.

2. More strictly and properly, *Thoughts* are those inward actings and movings of the Intellect, being formed and forged in the *mind* or *spirit* of man, distinguished from the *heart* or *will*; albeit, in common use of speech, the *heart* being the seat of the affections and fountaine of all action, which sets the *mind* on work to frame and contrive *thoughts*, is the reputed parent of all our thoughts, which are therefore called usually, *thoughts of the heart*. The *mind*, intellect, *spirit*, which is the supreme and most sublime faculty in mans soul, is the proper seat, and shop, wherein the soul frames all her *thoughts* properly so termed. Thus; all those movings of the mind, which we call intuitions, inventions, inquiries, speculations, meditations, reasonings, enterviewes, contemplations, porings, ponderings of the intellectuall faculty, which it frames within it self by it own intuitive power to look into intelligible objects, whether by intelligible species of the things themselves without the help of phantasy, or as assisted by the phantasy and senses, presenting the object to the intellect in some sensible representation. So is *thought* taken, and (being evill) condemned, *Deut. 15. 9. Beware that there be not a thought (or word; for, a thought is the inward talk or discourse) in thy wicked heart: that is, such a thought as breeds an heart void of pity and compassion towards a brother in distresse; and is there opposed not onely to outward acts of giving him nothing; but to an evill eye, that is, to want of pity which is properly an act of the heart, attributed to the eye by a metonymy, because the eye turns away, where the heart turns not towards the object. And so we find thoughts restrained, Psal. 139. 2. Thou understandest my thoughts as far off: That is, the actings and workings of the Intellect and Spirit in man, which afford matter for the heart (that first set the mind on work) to work upon.*

The learned sometimes distinguish

1. Between *Cogitation*, and *Imagination*; this being the act of phantasy which by help of the senses, frameth multitudes of Ideas or sensible Images of things in her own shop, and

1. *Observ.*  
*Cogitatio quasi*  
*animi cogitatio,*  
*i. e. mentis agi-*  
*tatio.*

then presenting them to the *Intellect*: the other being an act or agitation of the *mind*, not forming any sensible Image there, but pondering, and looking into even sensible (as well as other) things, in an intellectuall way. Thus the Apostle seems to put a difference between the *Imagination*, and *Thoughts*; that, *exalting it self against the knowledge*; this, *against the obedience of Christ*, 2. Cor. 10. 5. Howbeit, these are often put promiscuously one for another; especially, *Imaginations* passe for *Thoughts*, because the phantasy, the immediate framer of the imaginations, doth present the mind with such continued multitudes of them, that mans *Intellect* hardly acts any thing without them: therefore are the thoughts called the *imagination of mans heart*, Gen. 8. 21.

Aquin. 2. 2. q.  
 180. ar. 3. Rich.  
 de S. Vi& de  
 Contempl. l. 1.  
 cap. 4. Gerson  
 par. 3. aliique.

2. Between *Cogitation*, *Meditation*, and *Contemplation*: The first, they make to be a more sudden, short aspect, and confused glance of the mind upon some object, without any fixed inquiry into it, or long debate about it. *Meditation* is a more serious and settled act of the mind upon an object, with all intention and vehemency of spirit labouring to find out the nature and excellency of it, and to dwell and feed upon those thoughts, as pleased with and delighted in them. *Contemplation* is a more sublime, free, intimate, and perspicacious intuition of an object, without such toile as is incident to both the former; yet procuring more delectation to the Contemplator, than either of the other, by how much it is able to penetrate deeper into the nature of the object, acts by a more noble faculty in the beholding of it, and can more exactly and accurately delineate it to the life, by a mere act of the understanding, as if it were actually present to the eye, or really acted by the body, (supposing it to be some sensitive or sensuall thing;) or fully comprehended by the mind, if merely intellectuall, and remote from sense.

This last the Schoole-men usuall apply to the beholding of things Divine, by such as pretend to give themselves to a secluse Profession of *Monkish Religion*, for *Contemplation* *ἐξωχλω*, sequestering themselves from that secular course of life which they call *Active*. But when once it becomes degenerate

## of the Thoughts.

7

I. Observ.

rate to the contemplating of wickedness, excogitated, represented, and intellectually acted in and by the mind, it is of all other the vilest, deepest, most loathsome and most malicious wickedness; because, hereby the noblest and highest faculty is imployed and prostituted (contrary to nature) to the basest and more than brutish drudgery and slavery, far beyond any to which the meanest and most carnall, sensuall brutish part of the vilest man can (all things considered) possibly be exposed. Hence devils are said to outgo men in sinning, because all their sins are of larger compass, higher reach, and deeper dimensions, in regard that their sins be merely spirituall and more intellectuall and contemplative, than mans can be: And hence we usually terme those men who are given up to contemplative wickedness, *devils incarnate*, because thereby they come neere unto devils, and exceed all other men who trade in more base and sensuall lusts, and cannot reach to such an height in sinning as the former do.

But ordinarily, the sacred Scripture is not so curious thus to distinguish between these three, *Cogitation, Meditation, and Contemplation*; but, many times under one of them, comprehends the rest; as, under the name of *knowledge* are not seldom included the subsequent acts of all the affections that attend upon it.

3. Divines distinguish *inter cogitationem malam & cogitationem mali*: between an evill thought, and a thought of evill. By the first, they understand such thoughts as are wholly framed in, and arise out of a corrupt heart or mind, as fogs and vapours out of the earth, or scume out of a pot. By the other, they mean such as have their first rise, breath, and injection from *without*. These be either those thoughts inspired by the Holy Ghost, moving us so to think and consider of evill forbidden, as alwayes to fear the defilements of it, to shun and abhorre it: and these *thoughts of evill*, are not evill, but good, and none can be good without them; or else, they are thoughts suggested and injected by Satan, to draw us unto evill; and are sometimes called his *motions*, 1. Sam. 24. 1. *the messengers of Satan*, 2. Cor. 12. 7. *the fiery darts of the devill*, Ephes. 6. 16. These



**1. Obseru.** These again, are either such as are not assented to, but rather abhorred by us, as those suggested to our Saviour, *Matth. 4.* or they are such to which assent and consent is given by us. The former are no more our sins, than the rape of a chaste Virgin or Matrone that cryed out and did all she could to withstand the wickednesse and violence offered to her, is to be accounted her sin. But the latter are no lesse our sins, than the child is the mothers that conceived it, as well as the fathers that begat it. Satan first filled the heart of *Ananias* to ly to the Holy Ghost, *Act. 5. 3.* that is, he begat that prodigious monster upon the heart of *Ananias*; but, by consent unto it, *Ananias* is charged with it, as the mother of it, having conceived this in his heart, *ver. 4.* Thus *David*, by yeelding unto Satan who provoked him to number the people, *1. Chro. 21. 8.* confesseth the sin to be his own, *ver. 8.* *I have sinned greatly because I have done this thing.* Satan begat it, but *David* bare it and brought it forth, as the prodigious conception of his succumbing heart.

Now, all these, which are not from God, but any way our own, whether Imaginations, Cogitations, Meditations, or Contemplations of evill, together with all injections of Satan, consented unto by us, be they never so subtile, spirituall, (I mean simply and purely intellectuall, if naturall) and abstracted from all commerce and intelligence with, and actings by the exterior senses, or members of the body; and ly they never so close and secret in the highest, or inmost closet of the soul, that no eye, but Omniscience it self can possibly discover and disclose them, do fall under as strict Observation, and severe censure of the Lord, as any outward acts of sin whatsoever. Thus you see what are the *Thoughts* here complained of, and censured.

**2. The Grounds why it is so.**

**2. The Grounds** of the point come next to be considered. And they are such as I shall now dig out of the Quarry of the Text it self.

**1. The Thoughts are vain, and that in a threefold regard.**

**1. They be vaine**, yea, *thoughts of vanity.* And this, if fully understood, is enough to condemn them; for they are vaine in so many respects as render them justly odious to the righteous

## of the Thoughts.

9

righteous God. I shall reduce their *vanity* to three heads.

I. *Observ.*

1. They are *vaine* in regard of their *frothy* worthlessness, having no solidity or value in them. They are like the *foames* of the Sea, the froth of a furnace, that hath neither substance, nor profit in it. Thus, that is *vaine*, which cannot profit, or do any good, 1. Sam. 22. 21. These are the naturall thoughts of the ablest men. The Lord knoweth the thoughts of the wise, that they are *vaine*, 1. Cor. 3. 20. so *vaine*, that they make the heart little worth, (Prov. 10. 20.) and the man himself that entertaines them, to be *lighter than vanity*, Psal. 62. 9. so light, and empty, that the very shadow of the wind will turn the ballance in which he is weighed, and cause him to be found wanting. Dan. 6. 27.

1. Of their  
unprofitableness.

2. They are *vaine*, in respect of the folly, yea madness of them. So *vanity* is taken, 2. Sam. 6. 20. where David is charged by his malignant wife Michal, when he daunced before the Ark, that he *shamefully uncovered himself as one of the vaine fellows* (that is, the fools) of Israel. The multitude, swiftnesse, variety, confusednesse of the thoughts of proud, amorous, or discontented men, fire their spirits, dry up the naturall moisture of the braine, banish sleep, disturb the phantasy, and distract the intellect, crack and wound the principles of reason, and so make men phreneticall and naturally mad, depriving them of the right use of their Reason, and causing them to mistake, invert, and pervert every thing in their apprehensions, discourses, and actions. Thus, do *vaine thoughts* disturb, distract, infatuate, and make men no lesse wild and mad in spirituall respects also, that when *vaine men would be wise*, they become *vaine* in their imaginations, professing themselves wise, they become fools, Rom. 1. 21, 22. and such fools as are likewise over-run with desperate spirituall madness: For they that in matters of the world can manage businesse like rationally and well accomplisht men, in the matters of God, in the businesse of their souls, cannot see their way, nor act like reasonable creatures; but rather, like naturall brut beasts made and taken to be destroyed, do corrupt themselves, even in the things which they know naturally, as the Apostle Jude speaketh. This

2. Of their  
folly and mad-  
nesse.

1. Pet. 2. 12.

Jude 10.

C

moved

## The Vanity and Mischief

1. *Observ.* moved the wise man, in his search after the wickednesse of folly, to couple foolishnesse and madnesse together. Eccles. 7. 25. and to render this account of his inquiries, that in the sonnes of men who are evill, madnesse is in their hearts while they live, Eccles. 7. 22. that is, in regard of the vanity of their thoughts touching heavenly things.

3. Of their wickednesse.

3. They are vaine in regard of the wickednesse of them. So the Scriptures sometimes decipher out a wicked person by calling him a vaine man. Such were those vaine men gathered unto Jeroboam, that is, sons of Belial, as it is interpreted, 2. Chro. 13. 7. Thus David refusing to sit with vain persons, Psal. 26. 4. expounds himself to mean thereby, the wicked, ver. 5. Therefore the same Hebrew word which in this Text is translated vaine, is often put for sin and wickednesse. So Job 11. 14. If iniquity be in thy hand, put it far away, and let not Wickednesse dwell in thy Tabernacles. And in Isay 59. 6. their works are works of iniquity: because, all iniquity is mendacium, a meer lye, a vanity; it promiset that content, satisfaction, happiness unto a man that it can never performe, but merely deludes, rides, and robs him; leading him as a fool to the stocks, and as an oxe to the shambles, ere he discover or suspect the deceitfulness of sin. Hence that irrefragable Conclusion of the wisest man, Prov. 24. 9. the thought of foolishnesse is sin: that is, not onely such thoughts as get the consent of the will, or that tickle the heart with some kinde of delight, albeit consent be not yet obtained; but even the shortest, unpremeditated, unexpected, sudden motions of the mind unto any particular folly, arising in and from the heart, and the pronity of it unto evill, although they never lodge there at all, but are instantly suppressed and expelled, so soon as discovered; These, I say, are such Thoughts as are properly sins.

It is true, the Thoughts I have now to deal against, are such as lodge in us. But yet these are not the onely vaine, or sinfull thoughts in man. I may therefore hence raise an Argument à minori, to confirme the point in hand. For, if Thoughts not consented to, not allowed of, nor permitted to harbor or lodge in the heart so much as for a moment, after they be descried,

be



## Of the Thoughts.

I I  
1. Observ.

be truly sins: then, much more those *Thoughts* which have gained consent, or at least are pleasing to the heart, and are suffered to lodge there so long as they will, are properly and formally sins.

But such are the former, as is evident, thus. The least aberration or swerving from the Rule of the Law, is a transgression of it, and so a *sin*: for, *sin is the transgression of the Law*, 1. Joh. 3. 4. Such is any *evill* thought, never so short, because it deviates from the Law that requires us to love the Lord with all the heart, with all the soul, with all the strength, and with all the mind, Luk. 10. 27. which Law is violated, where any thought tending to evill, at any time ariseth in the heart or mind: for, at that time all the heart and mind is not for God. Besides, I know no solid Divine but admits *Originall Corruption* to be *sin* in all the motions of it: therefore such are all *Thoughts* proceeding from it. כִּי בְּתוֹכָהּ as is the mother, so is her daughter, saith the Hebrew Proverb. Herodias and Salome are both of a kinde; If the tree be evill, so is the fruit. The dimme light of depraved Nature holds forth as much. Hence *Thales* could see and say, *eum qui vel cogitaret malum, non latere Deum*. He that but thinks an evill thought, is not hid from God. Now, *cogitare est minus quam cupere*, saith Saint *Austin*, to think is lesse than to desire. Notorious also is that of the Poet,

*Namque scelus in se tacitum qui cogitat ullum,  
Facti crimen habet.*

He that within himself but thinks amisse,

Of sinfull fact committed that man guilty is.

The Spartan *Glaucus* (although famous for Justice in other particulars) paid dear for but an attempt of retaining the *Milesians* money committed to his custody by their Father, for which himself and Family was destroyed, although he kept it not. Which ruine when he sought to prevent by asking pardon for his offence, with promise to restore the money, (as he afterwards did) he received this short and sharp answer from the Oracle, ὅτι μισθῶσαι οὐ δύει, καὶ τὸ μίσθωαι, ἕν ἐστιν ἔργον. To tempt God, and to commit the fact, is all one. To conceive a

Herodot. lib. 6.  
cap. 86.

## The Vanity and Mischief

**1. Observ.** thought of evill, is to do it, in the account of him that is to judge it.

It is now, I suppose, clear enough that even the lightest, shortest transient *thoughts* of evill, naturally arising from the heart, even where no consent is given to, nor delight taken in them, are truly sins.

But to leave these, and to return to those *vaine thoughts* which have obtained entertainment and *lodging* too too long. That these are properly sins, and deserve as sharp a censure as outward Acts, may appear yet further from these following Grounds.

Their wicked-  
ness appears  
in 7. parti-  
culars.

1. They are the  
first evils com-  
mitted by man.

1. These are the first evils that ever were committed against God, whether by Angels or man. The first sin of *Angels* did not consist in any outward bodily Act, but in the inward mis-  
carriage and deviation of their *understandings* and *wills* (whether the particular sin were Pride, or Envy, or Ambition, or Malice, or Unfaithfulness, or all;) for they are not capable of externall acts of corporeall Agents, without the assumption or assistance of some kinde of bodies for the manifestation of their presence and operations unto us. The Apostle *Peter* saith, *they sinned*, 2. *Pet.* 2. 4. And *Jude* tells us, *they kept not their first Estate, or Dignity\**, but left their *own habitation*. This must needs be the sin of their *minds* and *wills* against that Law which God prescribed to them, they having no bodily Organs to act any thing against God, in Heaven, in an externall manner: therefore is their sin called *spirituall wickedness* in high, or heavenly places, *Ephes.* 6. 12. Yet even for this sin of their *thoughts*, what ever it were, God cast them down to Hell, and reserveth them in everlasting chains under darknesse, to the Judgement of the great day. Wherein the Apostles seem to intimate some extraordinary Judgement whereto those Angels are appointed; which supposeth that their *wickedness*, which was *spirituall*, was therefore greater, because *inward* and merely *spirituall*.

\* *deylw.* Jude  
6.

\* *Aquin.* 1. 2.  
q. 83. ar. 1. in  
conclus.

And as for *Man*, that his first sin began in the actuall aversion of his *thoughts*, and contemplation from off his Maker, is not doubted by any. It is a School-conclusion\* that sin is properly in the soul onely, as being the proper subject both of  
grace

grace and sin, as such; the body is but the instrument to produce it into some outward acts. All mans actions that are voluntary, have their first rise from the heart; and *Thought* is the first motion of the heart thereunto. Not that the first evill thought in *Adam* arose from any previous corruption in his nature, but from the voluntary choice and act of his own will (not before corrupted, but ) by that act becoming corrupt. Howbeit afterwards, all the evill of his thoughts and actions sprung from the corruption of his nature, by that first act contracted. To this purpose, *Aquinas* well, *primò persona infecit naturam, deinde natura infecit personam*. At first, the person corrupted the nature; then, the nature (so corrupted) corrupts the person yet further by putting him on to more actuall sins. So that as *evill thoughts* are now the first born of Originall sin; so Originall sin it self began in a *Thought*, which therefore must needs be a *sin*; not of an ordinary size, but out of measure sinfull, that lets in such a world of sin at the heeles.

2. These *Thoughts* argue an heart not yet washed from wickednesse. Witnesse the former part of the present Text collated with this second branch. There, he exhorts to wash the heart from wickednesse; here, he shews what was that wickednesse that he would have them to wash out; namely, *thoughts of vanity*, which while they lodged in their hearts, declared them to be yet not washed from their filthinesse. Not but that they who are washed most thoroughly, are sometimes haunted with Legions of those unclean spirits, while they remain in this world; witnesse holy *Paul*, in the seventh to the *Romanes*. But the difference between them & others who are altogether unwashed in heart, is this, They that are washed, do not give those thoughts any place so much as for an houre, nor cordial welcome in their hearts at all, much lesse do they willingly permit them to lodge there for a night if they can avoid it, but do their best to thrust them out of doores by head and shoulders, so soon as they appear (if they be able) with hatred and detestation of all the brood of them. *I hate vaine thoughts, but thy law do I love*, saith one of them that was washed; yet

2. They argue an unclean heart



## The Vanity and Mischief

1. *Observ.*  
3. God calls  
men to repent  
of them.

not wholly freed from *thoughts of vanity*, *Psal.* 119. 113.

3. God calls men to repent of their *Thoughts*, (which argues them to be *sins*;) not without a sad intimation of the difficulty of their Pardon. *Repent of this wickednesse*, and pray God, if perhaps the thought of thine heart may be forgiven thee, said Peter to Simon Magus, *Acts* 8. 22. because he thought that the gift of God may be purchased with money. It was not so much his profer of money, as that thought which moved him thereunto, that Peter so much condemned in him. The baseness of his thought opened his purse: so that, his heart was chief in this trespass. In which regard, *evill thoughts* are greater abominations in Gods eye, than outward acts abstracted from such thoughts and propensions of the inner man to that wickednesse which is outwardly acted. And this makes the same outward act of sin more or lesse difficult to be pardoned unto one man, than to another, *viz.* as the *thoughts* of the heart have been more or lesse active to affect and contrive it, and to shew more or lesse inward malice or obstinacy in the committing of it.

4. They are the  
bane of every  
action.

4. *Vaine thoughts*, are the bane or prejudice of every good action, bold intruders into every place, impudent disturbers of every duty, so that we cannot do the things that we would, through the *lustings* of the flesh, that is, the actual motions and agitations of originall corruption sending forth whole Armies of *vaine thoughts* against the Spirit, within us. They haunt and dog us to the Table, to the Bed, to the Closet, to the Church\*, to every place; what ever we are doing, they put in, and distract us. *When I would do good, evill is present with me*, saith that great Apostle, *Rom.* 7. 21. And so must we, who may sooner chase away the devill himself than our own thoughts, at such a time. And when they are present, they often times over-bear us; like the Sons of *Zerviah* they are too hard for David. If Gods Spirit suggest any thing that is good; these, like *Diotrephes*, love to have the prebeminence, and will not receive it, nor suffer the soul that would, but cast out what ever is good, if it be in their power. Yea, so do they hinder us in duty, that either they wholly keep back the heart,

or

\* *Ezek.* 33. 21.

or carry it far away from the Lord, even when the body is present, and very busie at work upon some externall service, *Mat. 15, 8.* Or, if through the power of grace, the heart will not be at their call, to leave the work; then, these busie attendants dissemble their malice, and seek to mingle themselves with the motions of grace, as the *adversaries of Judah and Benjamin*, *Ezra 4. 2.* came to *Zerubbabel* and to the chief of the Fathers, saying, *let us build with you*, not with any purpose to promote, but only to trouble the building.

5. As they are the first movers unto sin, so are they most indefatigable promoters of it: they are the chief brokers, and panders to all our lusts. They first find out objects and fewell for our lusts, then they not onely kindle, but encrease the flame. They give Law to the Law of our minds, *Rom. 7.* They command all, where they get entertainment. *Thine eyes and thine heart* (saith the Lord to *Shallum*, *Jer. 22. 17.*) are not but for thy covetousnesse, &c. Thank vaine thoughts for that. These make every man as violent in his course of evill, even while he is conversant in good duties, as the horse when he rusheth into the battell; so that the good which he would, he doth not, and, the evill which he would not, that he doth; and, he cannot cease from sin, *2. Pet. 2. 14.*

5. They are indefatigable solicitors for sin.

*Jer. 8. 6.*  
*Rom. 7. 19.*

6. They are the onely defilers of the inner man. Those things which come forth from the heart, defile the man. And what are they? *evill thoughts, murders, adulteries, fornications, thefts, false witnesse, blasphemies*, *Matt. 15. 18, 19.* All these are begotten there, and defile the wombe wherein they were conceived, untill it be cleansed according to the purification of the Sanctuary. And these can defile the soul by contemplative wickednesse, as much, if not more, as when there is liberty to wallow in the mire of externall acts also.

6. They are the onely defilers of the inner man.

7. They are the first make-bates between God and man, the onely obstructions of good, and inlets of evill that we at any time suffer. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? *Jam. 4. 1.* These are the first breeders of all the miseries we suffer here, or in Hell it self. Therefore the same word here

7. They are the first make-bates between God and man.

1. *Observ.* here which signifies *vanity*, is applied also to signify *affliction*, in the very next verse. For, a voice declareth from Dan, and publisheth Aven, affliction from Mount Ephraim. Hence that *Adagic*, my affection, my affliction; because all afflictions are but the issues of the obliquity of our *Thoughts* and affections. *The wages of sin is death*, Rom. 6. 23. that is, death spirituall, naturall, yea eternall. For, by sin death entred, and passed upon all men, for that all have sinned, Rom. 5. 12.

No marvaill then, if the Lord be so strict and severe against those *thoughts*, which have such plenty and variety of *vanity* in them. Nor is this all. For,

1. Reason,  
Thoughts are  
such as lodge &  
stay with us.

2. These *Thoughts* are not galloping Posters that onely call at the doore, and then away on the Spurre; but, they lodge there. That is, 1. They stay there for continuance; not as a traveller that tarrieth onely for a night; but, as an inhabitant that is alwayes resident. Come when ye will, you may be sure to find them. Every imagination of the thoughts of mans heart, as it is onely evil, so is it such continually; or, every day, Gen. 6. 5. And they draw men off from the Lord, by a perpetuall backsliding; causing us to hold fast deceit, and to refuse to return. Jer. 8. 5. 2. They lodge in us, not to sleep and to take their rest, but as beasts of prey, that watch to do evil; being so intent upon it, that they sleep not except they have done mischief: or, if perhaps they take a short nap, yet even that sleep departeth from them, unlesse they cause some to fall. Evil men imagine mischief upon their beds. Their thoughts are awake, and wandering, when their bodies sleep: Yea, they contrive more evil in the bed, than any where else. They are like unto Noahs Daughters, that were never so busie to make their Father drunk, to draw him to further leudnesse, as in the night. These are the Gibeonites that abuse the strumpet-like heart of man all night untill the morning, and are then most active when others are at rest.

Pro. 4. 16.

3. Reason,  
The Thoughts  
take up the  
chief and  
highest part of  
the soul.

3. These *thoughts* are no skulking beggers, or inferiour hang-byes, that hover about the doores, or get into some out-houses, or meaner lodgings, and revell and roar it there; but, they possesse themselves of the chiefest room, yea of the Throne it self. They lodge in the mind and spirit of man, that



## of the Thoughts.

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of the little world, the Bed-chamber and Temple of the Lord himself. And this, they turn into an *Angan* stable, a Draught house, whereinto they cast up all their vomit and filth, as Beasts in a Pound. Yea, they take up the whole soul, and defile it all: so that it is with the soul as with that *Inne*, *Luk. 2. 7.* If Christ himself demand entertainment there, he must be content with the *Stable*: *there is no room for him in the Inne*, before it be cleared and cleansed by a more than *Herculean* strength of Grace, in our Regeneration. Nay, it is well if, after we be washed in that *Laver*, Christ may find any place and entertainment in our souls; so present and prevalent is this evil of our Thoughts at all times with us. This therefore must needs be another aggravation of the vanity of our thoughts, and be a strong Ground why the Lord (who is so basely used by them) should as strictly observe, and as severely censure and condemn them, lurk they never so secretly, as he doth the outward Acts of the grossest sins.

1. Observ.

The first Use which I shall put this Point unto, is a double Information.

Use I.  
Information.

1. It discovers the folly and danger of that brutish opinion, and Atheisticall Proverb, *Thought is free*; and that when it is not lawfull to act, nor safe to speak whatsoever we would, yet, it is lawfull to think what we list. Nay, nothing lesse free, or more unlawfull, in regard of God, by whom thoughts are as easily discernable and censurable, as the grossest outward wickednesse which is most obvious to the dimmest eye. If the word of God be so quick and powerfull and sharper than any two edged sword, that it pierceth even to the dividing asunder of soul and spirit, and is a discerners of the thoughts and intents of the heart: then it is not possible that any creature should not be manifest in the sight of God himself from whom that Word came, but all things must needs be naked and open to the very bottom, (*intime patentia*, as *Bez* renders the word \* *παρρησια*.) in his sight with whom we have

1. That Thoughts are not free.

*Heb. 4. 12.*  
\* Tradunt enim Grammatici *παρρησια* *παρρησια*, & dici quae a collo suspensa excoriantur, & per dorsi spinam tandem resupinata finduntur, ut tota foris & intus oculis pateant. *Bez* in loc. and *Henr. Steph.* in *Thesaur.* notes it out of *Varinus* who learnt it from a Grammarian, *παρρησια* significare *διχοτομωσαν* seu *δια* & *παρρησια* *παρρησια*, dissecare, & per spinam diffindere.

D

to do,

1. Use of the to do, Heb. 4. 13. so open as any the most inward hidden part first Observ. of the body accurately dissected, and laid before every eye.

Alciat. 2. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Theophylact (and to the same effect Occumenius) he useth a Metaphor taken from sheep whose skins are taken off, and they hanged up by the necks with their backs toward the wall, and all their intralls laid bare and exposed to open view.

Ezra, Kimhi.

This David found true by experience, where he saith, O Lord, thou hast searched me, and known me, thou knowest my down sitting and mine uprising; thou understandest my thoughts afar off. Psal. 139. 1, 2. That is, even before those thoughts were framed in his own heart, as the Hebrew Doctors glosse it, and as sundry of our own Expositors interpret: yea, ab eterno, saith Lira. And no marvail, seeing the Lord possesseth our reynes, Psal. 139. 13. and professeth thus of himself, I the Lord search the heart, I try the reynes, even to give every man according to his wayes, and according to the fruit of his doings, Jer. 17. 10. He searcheth all hearts and understandeth all the imaginations of the thoughts, the very figment and framing of them in the heart, 1. Chro. 28. 9. And God calls all the world to take notice of his resolution to punish the very thoughts of evill men; Hear, O Earth, behold I bring evil upon this people, even the fruit of their thoughts, Jer. 6. 19. Thus God dealt with that great Monarch the King of Assyria, because it was in his heart to destroy; therefore, saith the Lord, I will punish the fruit of the stout heart of the King of Assyria; that is, the proud thoughts of his haughty spirit, which are here called the fruit of his heart, Isay 10. 12.

Such therefore as please themselves with this fancy, that they were never guilty of outward acts of uncleannesse, drunkenesse, murder, fraud, oppression, &c. so long as they permit and harbour inward lustings after these or any other sins, and live but in contemplative wickednesse, they shall find, to their cost and woe, that even Christ himself, and the Gospell as well as the Law, will censure and condemn them. Let them know and consider, that, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

Matth.

*Matt. 5. 28.* that, any indignity done to Christ, but in thought, shall be taken notice of and judged by him, *wherefore think ye first Observ. evil in your hearts?* *Matt. 9. 4.* that, ambition in the thoughts causing discontent at others, is observed by Christ, *Mat. 20. 24.* that, *Coveteousnesse* is condemned as *Idolatry*, *Col. 3. 5.* not that Coveteous men fall down upon their knees to worship their bags, but do inwardly in their thoughts idolize their riches, and place as much, yea more confidence in them, than in God: for, *the rich mans wealth is his strong City, and as an high Wall in his own conceit, or thoughts,* *Prov. 18. 10.* that, the setting of the wits and thoughts on work, to imagine mischief in the heart, how to blast and take away the good name and honour of another that stands in our way, to contrive the ruine of those to whom we owe thanks and duty, to conceive any disloyalty so much as in thought to those in authority and Government, or malignity against any whom we envy, will be espied, discovered, and punished by the allseeing God, although those thoughts die where they first received life, and no other act follow to the prejudice of him or them, against whom such thoughts were framed. Hence, the Preacher; *Curse not the King, no not in thy thought, and curse not the rich in thy Bed-chamber; for a bird of the aire shall carry the voice, and that which hath wing shall tell the matter,* *Eccles. 10. 20.* God is the avenger of all such thoughts, as well as of the things themselves outwardly acted by those that contrive and harbour such vain thoughts within them.

And there is the more terror in the Judgement, because the judging of *Thoughts*, is Gods own immediate act, as being one of those Reserved Cases that none but God himself can take cognisance of. Even among men, the higher the Court, the weightier the Cause, that is tried there, and the more heavy and dreadfull the sentence. Men judge of matters of fact, that may be proved by witnesse: none but God passeth judgement on the *Thoughts*. This argues the greatnesse of the sins of the *Thoughts*. None but great matters are to be brought before *Moses*, *Exod. 18. 22.* So is it here. And suitable to the Judgement is the judgement: *Can thine heart endure, or can thine hands be*



## The Vanity and Mischief

1. Use of the strong in the dayes that I shall deal with thee, saith the Lord, first Observ. Ezek. 22. 14. Therefore, look to your *Thoughts* and reckon them amongst your greatest sins (if suffered to lodge in you) and so much the greater, by how much you seek to extenuate them, and to allow your selves in them.

2. The right methode of humiliation is to begin from within.

2. This lets us see the right way of performing that great Duty which we are now upon, in this Day of *Humiliation*. It is not onely to look over our externall actions, to confesse and bewaile them, and to return every man from the evill of his outward way; (And yet, O that thus much might once be done, as sometimes by the *Ninivites*!) but it is seriously to reflect also upon the inner man, and to search for the wayes of wickednesse that are within, in the mind and heart; and to forsake not onely the outward acts, but all secret thoughts of sin, if ever we expect pardon and peace from that God that now is in armes against us. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, or, multiply pardon, Isay 55. 7.*

If therefore old fornicators, old drunkards, deceivers, lyers, &c. think they have done enough when they leave off the outward acts (which perhaps they can continue no longer, for want of strength, money, or opportunity,) albeit they love and hug their old villanies, taking delight in the thoughts of any of these, or other sins, and in the mention of them; Let all such know that however their abstinence from outward wickednesse, may be divers wayes advantagious to themselves and others in outward respects, (as to *Ahab*, and the *Ninivites*) yet are they still as odious unto God, as when they wallowed in the mire, and declared their sins as *Sodom* without hiding of them. And the reason is, because the odiousnesse of the outward act is no more a transgression of the Law, than the inward thoughts which do beget and produce them. Yea, the outward acts committed by the body (the drudge and slave to those lusts which are in the soul,) are but accessories, in respect of those thoughts within, which in every sin are the principals: they are the *Absoloms* that plot and contrive the

## of the Thoughts.

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the wickedness; the members of the outward man are but as those 200 men that were called out of *Jerusalem* to follow *Absalom*, and went in their simplicity to act that Treason which he the Arch-traitor had contrived. *Tamar* committed a great sin in playing the harlot, and becoming with child by whoredom: yet, of the two, by *Judah's* own confession, she was more righteous than he, because it was his part to have provided for her, and thereby to have prevented that sin which himself solicited her unto, and committed with her. The outward man is but as *Tamar*; it is *Judah*, the heart, that is chief in the trespass. Those things which proceed out of the mouth (or, which be acted by any other members of the body) come forth from the heart, and they defile the man, *Mat. 15. 18*. Therefore sinfull thoughts consented to within, are more abominable, than the outward acts, which are but the product of those inward Thoughts, and must be the matter of our greatest and deepest humiliation, if we would indeed make our peace with God, and receive benefit by this Duty.

1. Use of the first Observ.

2. Sam. 15. 11.

Gen. 38. 24.

ver. 26.

The second Use is to reprove and bewails the huge swarms of vain thoughts that still remain in, and are entertained by not onely such as are openly profane, or supinely carelesse of the frame of their hearts, but even by too too many of those who pretend unto Godlinesse, being pure in their own eyes, yet are not washed from the filthinesse that is within them. Oh the multitudes of unprofitable, idle, foolish, earthly, wanton, unclean, dissolute, profane, blasphemous, Atheisticall, prodigious thoughts that lodge, and revell it day and night, in the hearts of men! Oh the adulteries, conspiracies, murders, blasphemies, Atheismes that harbour there, finding hearty welcome & entertainment! Is it not too true that the hearts of most men, are not but for these and other the like abominations? And shall not the Lord visite for these things, and shall not his soul be avenged on such a nation as this? *Jer. 9. 9*. How justly may he go on to smite, and break us, untill he have utterly destroyed us? How well would it become every one of us to weep and bowle, and to make a wayling like dragons, and mourning as

2. Use.

Reproof and lamentation for the vaintoughts of men, that few take notice of.

# The Vanity and Mischief

2. Use of the the owles, \* because, even for these things, the Lord hath broken this Land sore as in the place of dragons: And fire is gone out of a rod \* of her branches, devouring her fruit, so that she hath no strong rod to be a Scepter to rule. This is a lamentation, and shall be for a lamentation, Ezek. 19. 14.

## 3. Use.

Exhortation.

1. To deal chiefly against sins of the thoughts in our confessions.

1. King. 22. 31.

Az. 8. 22.

2. To labour to get rid of vain thoughts.

Isay 55. 7.

5. Directions to help us in it.

The last Use is for Exhortation to a double Duty.

1. In all our confessions and humiliations to deal chiefly against the sins that are within in our hearts; to discover, arraign, and condemn our vain thoughts, amongst our greatest transgressions. Think it not enough to confesse outward rebellions against the Lord, but lay open all those Traytors that lodge and live within; yea, as sometimes Benhadad charged his Captaines in the day of battell, fight neither with small, nor great, save onely with the King of Israel; so let me perswade all, this day, to bestow most pains against those home-bred traytors within our bosomes, which fight against our souls even while they draw our souls to take part with them against the Lord. Let us powre out most water upon that which doth most de-file us. Let us dreg them all, this day, to Gods Tribunall, give them their full charge, and let every one be a Samuel to hew these Agags in peeces before the Lord, and think it not enough to destroy that which is vile and refuse, our outward abominations; and pray we unto God, if perhaps, the thoughts of our hearts may be forgiven us.

2. Labour to get your selves rid of all vain thoughts as much as of the vilest actions. Let the wicked forsake his wayes, and the unrighteous man his thoughts, is the Councell of God himself, as you have heard before. You see he is very earnest in it here also, thinking it long untill it be done. I will not adde any other Morive than what I have formerly extracted out of the Text it self in shewing the Grounds of the point.

I shall therefore onely give you some short Directions and helps to further and carry on this necessary work; and so passe to the remaining points.

1. Work the heart to a perfect detestation of all such Thoughts, that we may be able to say with David, Psal. 119. 11. I have vain thoughts. This will stir up the heart to more resolution



lution and industry to thrust them out of doors. We need not much persuasion to part with whatsoever we hate. *Am. first Observ.* *non* was never so anxious to procure his faire sister *Tamar* company while he seemed to love her, as he was violent after once he hated her, to thrust her away, and to command his servants to part her out and to hold the door after her. *2 Sam. 13. 27.* And could we once come up to a perfect hatred of those vain thoughts which haunt us, the sinfulness of them would no longer be put to our account; (although we should not be wholly quit of them) but, unto sin that dwelleth in us. *Rom. 7. 17.*

2. Keep the heart above all keepings, *Prov. 4. 23.* Every man locks up his cabinet: yea, the very stable, and out-houses after once he hath been robbed. If the heart be kept with diligence, vain thoughts cannot have those opportunities and advantages to lodge, and domineir there, as where the house lyes open day and night for all commers. Thus, if we behave our selves wisely, we may with more confidence say, even of our very thoughts, as *David* of his meniall servants, *He that worketh deceit shall not dwell within my house; he that telleth lyes shall not tarry in my sight.* *Psal. 101. 7.*

3. Store the heart with the knowledge and love of God; which may take off the thoughts from vanity, and imploy them better. It is the emptiness of our hearts, that makes them so full of vanity; as the emptiness of the stomach makes it subject to be overfull of wind. If therefore the heart were furnished with the knowledge of God and his Word, that would take up the heart, and continually talk with it. *Prov. 6. 22.* and cause it to hate every false way, *Psal. 119. 104.* And if the heart were filled with the love of God and his word, this would so fill the soul with meditation thereon, as would leave neither room nor leisure for those base companions that now take up all our thoughts and time. *Obey I love thy Law* I saith *David*, what then? this came of it, it is my meditation all the day long. *Psal. 119. 97.* Thus a good man out of the good treasure of his heart, bringeth forth good things. *Mat. 12. 35.* Forbid thy wayes, and heart to Gods keepings, and that

3. Use of the that will settle and establish those thoughts in thee which the former means shall produce. Commit thy works unto the Lord, and thy thoughts shall be established, Prov. 16. 3. This will draw down a blessing from Heaven, to fix those thoughts that otherwise would fleet and vanish.

5. In every Prayer presented at the Throne of Grace, let one Petition be to be cleansed from secret sins, that is, from sins of the thoughts, as well as from other sins which we take no notice of: and, that God would fill the heart with such thoughts as may be accepted of him. This was Davids course, Psal. 19. Cleanse thou me from secret faults, --- Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer. Nothing but the strength of God who redeemeth us from all iniquity, can cure us of the vanity of the thoughts, and make them such as may be well pleasing to him.

So much of the first Point, whereon I have insisted the longer, because it is of such great and universall concernment, and so little handled, or heeded.

The next point is this:

2. Observ. When God resolves to scourge a Nation for their sins, it is usually very long ere they take the right course for their own deliverance.

**I**erusalem and Judah had been long and well instructed, often threatened, and earnestly invited to repentance, even after judgements resolved upon, yea executed on them for their sins; but all in vain. Now God had determined to give them up unto an iron captivity, yet he ceaseth not to exhort and importune them to be good to themselves: he prescribeth them a way how they might be saved out of that Calamity, and useth many Arguments to commend that course unto them. This he doth, often, and long: but they regard it not. Either they give no credit to the threatening, or think themselves wise enough to direct their own way, and so they neglect that which he appointeth. Therefore it is that he thus expostulates with

with them, and upbraides them with that sottishnesse and madnesse which did so long possesse them; *How long shall thy vain thoughts lodge within thee?* that is, such thoughts as diverted them from the right way to deliverance, and ingaged them in courses that would prolong their misery.

This had been their manner from their youth up: They were worse than *Joab*; he stood it out no longer with *Absalom*, after his fields were set on fire: But these held off long, after all was in a flame. For when once they fell to Idolatry, the Lord often delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about. *Judg. 2. 14.* But they made no haste to make their peace with God, in his way, but ran a way of their own, and so smatted long and much, ere they were delivered: sometimes 8. yeeres, as under *Chushan-Rishathaim*, *Judg. 3. 8.* sometimes 18. yeeres, as under *Eglon*, King of *Moab*, *Judg. 3. 14.* and at another time as long, under the *Philistines* and *Ammonites*, *Judg. 10. 8.* And it is remarkable, that till they had been so long plagued, we read nothing of their crying to the Lord: but, so soon as they once did that, they were delivered. Not that they did not at all cry: for they often howled upon their beds for the miseries that were upon them; but, they cryed not unto him with their hearts, *Hos. 7. 14.* Thus God complained of *Judah*, *3. 10.* *Judah hath not turned unto me with her whole heart, but fainedly, saith the Lord.* So, when God joyned the enemies of *Israel* against him, the *Syrians* before, and the *Philistines* behind, who devoured *Israel* with open mouth: not for a short space, but for a long season, as appears by that expression, for all this, the anger of the Lord is not turned away, but his hand is stretched out still. The reason, this; for the people turneth not to him that smiteth them, neither do they seek the Lord of hosts, *Isay 9. 12, 13.*

Now, the maine and generall Ground of all this was, their framing, entertaining, and prosecuting of many vain thoughts that lodged in them. We must therefore a little further inquire.

1. What those Thoughts of this people were that did so much mislead them.



2. Observ.

2. *The Reasons Why such vain thoughts prevailed so long with them.*

1. Of the Thoughts that retard deliverance.

1. The Thoughts of *Jerusalem* which so much misled them, and retarded their deliverance, were either such as bred in them a strong perswasion for a long time together, that the Judgement threatned should not come; or such as, when they saw and found themselves deceived in the former dreames, led them into wayes of their own devising, which could not prevent, but did rather hasten the Judgement, and fasten it longer on them when it fell upon them.

Five Sorts of Thoughts hindering the prevention of the Judgement.

1. The impregnableness of the City.

\* *Psalm* 132.

13, 14.

Of the former sort of Imaginations that put on their hearts (and sometimes their tongues also) to give the lye to Gods threatnings, were (among others) these.

1. They vainly apprehended that *Jerusalem* was impregnable, being so strongly guarded and secured by the Almighty (who had made it his own Imperiall Habitation, and Court of Royall Residence) \* that not the hardiest Prince on Earth could ever hope to conquer it. *The Kings of the earth and all the inhabitants of the World would not have believed that the Adversary and the enemy should have entred into the gates of Jerusalem, Lam. 4. 12.* Hence it was, that so often as *Jeremiah* prophecyed of violence and spoile, that is, of the taking and sacking of the City, they laught him to scorne; so as that very word of the Lord denounced against them, was made a reproach unto him, and a derision daily, *Jer. 20. 8.*

2. The Priviledge of the Temple.

2. In these vain thoughts their corrupt hearts were the more confirmed by the strong imaginations they harboured concerning the Priviledge they had by the Temple of the Lord in *Jerusalem*; willingly mistaking all the promises which God had made of his presence in his House and protection of his people resorting thither: extending that unto all, which was intended onely to those that drew nigh unto him in truth. Hence, they lookt upon the Temple as a perpetuall *Asylum*, or Sanctuary to them, against all the world, what ever wickedness they should commit. This appears by their saying, (*Jer. 7. 4.*) *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these.* Let the Prophet threaten them with the

Chal-

## of the Thoughts.

27

2. *Observ.*

*Chaldean* Yoke so often as he pleased, they would as often confidently put off all with this one Plea, *The Temple of the Lord*, and ring this in his eares over and over againe, as an invincible fortresse against all enemies and threatnings: forgetting what God, many hundred yeeres before, had done unto *Shiloh*; that is, to the place in which his own *Ark* had been set up by *Joshuah*, at the first settling of *Israel* in *Canaan*, *Josh.* 18. 1. and there continued (in the Tribe of *Ephraim*, within which, *Joshuahs* own lot fell) above 300 yeeres, even untill the death of *Eli*, at what time the *Israelites*, having been smitten in battell at *Eben-Ezer*, by the *uncircumcised Philistines*, out of the like vain thoughts, fetcht the *Ark* from *Shiloh* into the Camp, that when it came among them it might (in the next encounter) save them out of the hand of their enemies, *1. Sam.* 4. 3, 4. But the event declared that confidence to be vain: for, *Israel* was overthrown the second time, the *Ark* it self taken, the Priests that attended it were both slaine, *ver.* 10. 11. and the *Ark* was never brought back to its former place in *Shiloh* unto this day. Yet these fond men in *Jeremiahs* dayes, would by no meanes be beaten out of that conceit, that *The Temple* would be their *Palladium* against all assailants; trusting in lying words which had been taught them by their false Prophets, misinterpreting the word of truth concerning their Priviledge by having the Temple of God among them, which words could not profit them, *Jer.* 7. 8. but became their ruine.

Tostatus in  
*Josh.* 18.

3. They had yet another *Imagination* as strong and vain as the former, and that was an inveterate conceit of an impossibility to be supplanted, and brought into bondage by any Power on earth, by reason of their descent from *Abraham*, to whom God had promised to be a God not onely to himself, but his seed for ever; misapplying that unto themselves, because children of his flesh, which God intended onely to the children of his Faith. This thought arose in them, when threatned from God with any Judgement. Witnesse, that speech of the *Baptist* when he had told them of the *Romane Axe*, then laid to the root of the whole Jewish State. Think not to say within your selves, we have *Abraham* to our Father,

3. Their descent from  
*Abraham*.

## The Vanity and Mischief

2. *Observ.* *Mat. 3. 9.* Which shews plainly they were apt unto such thoughts; and, that this had been long lodged in them. *Vetus suit hic error*, saith *Gualter* upon the place. This was an old error that had been so long bred in the bone (as we say) that it would never out of the flesh, untill they were miserably subdued, their Temple burnt, their City demolisht, and their seed made vagabonds over all the earth, by that fatall overthrow given them by *Vespasian* and *Titus*, about the seventieth year of Christ.
4. *Hearkening to false Prophets.* 4. To help to root all these vain thoughts the deeper in them, they had swarmes of false Prophets, which usually abounded most when the State was most corrupt, and ripe for some great Judgement: for then, the devill is most busy to vent his lying prophecies, doctrines, and dreames, when Justice is asleep. \* Judgement turned into worm-wood; and the people for their contempt and sleighting of the truth, given up of God to \* heap to themselves after their own lusts, multitudes of Teachers, turning away their eares from the truth, and giving heed to fables. This was the condition of *Jerusalem* at that time. *Jer. 5. 31.* The Prophets prophesie falsely, and the people love to have it so. They had multitudes of false Prophets that led them into that error, and confirmed them in it, that they should not be conquered by the *Chaldeans*; so that let *Jeremiah* say what he could, they would, even to the very last, contradict him, untill *Zedekiah* and all the rest, after all their persecuting of *Jeremiah* for telling them the truth, by wofull experience found the contrary, as is evident by that just and sharp exprobration of *Jeremiah*; where say now your Prophets which prophesie unto you, saying, the King of *Babylon* shall not come against you, nor against this Land? *Jer. 37. 29.* Yet this, their Prophets confidently avowed, and that by the name of the Lord, pretending as strong a Commission from God, for so doing, as *Jeremy* could: and thereby prevailing so far with the generall Body of that people, that onely themselves were reputed true Prophets of God, and *Jeremiah* rejected as an Impostor, against whom the people (destinated to destruction) took up this desperate resolution, Come, let us devise



devises against Jeremiah: for the Law shall not perish from the Priest, nor Counsell from the Wise, nor the word from the Prophet; (meaning thereby such Priests, Counsellors, and Prophets as were then in most request with them.) Come, and let us smite him with the tongue (not for the tongue, that is, for what he hath uttered against us with his tongue;) and let us not give heed unto any of his words, Jer. 18. 18.

5. When the wiser sort (which the State-Politicians of those times took themselves to be) among them, perceived all the Prophets so constantly and unanimously to insist upon Threatnings of an iron Captivity, their Thoughts ran strongly (notwithstanding Gods command to the contrary) upon entering a league and confederacy with the neighbour Nation of Egypt, a then a mighty and puissant people; that so, if afterwards Judah should be invaded by the Chaldeans, it might be assisted by the strength of Egypt. This was in contriving many scores of yeeres before the Captivity: for the Lord discerned the project, and denounced sundry woes against it, in the dayes of Isaiah. The leaders of the people, even then, were walking (in their thoughts and designe) to go down into Egypt, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Isai. 30. 2. and cap. 31. 1. And albeit they were told sufficiently from the very first, that the strength of Pharaoh should be their shame, and their trust in the shadow of Egypt, their confusion; yet they would not be beaten out of this by all the warnings given them, but held fast this deceitful so, even to the very last, when being besieged by the Chaldeans, they sent to Pharaoh, who furnished them with such an Army as caused the Chaldeans, upon the news of their march, to rise, and withdraw themselves from Jerusalem for a season, Jer. 37. 36. And this so strongly confirmed the same in their former Thoughts of the strength of Egypt, that till they found themselves destroyed by it, they could not be convinced of the vanity of it.

These were some of those Things beforemen, which for many yeeres possessed Jerusalem and Judah, when God by his Prophets, threatened their Captivity; and that caused them to turn

5. Compliance with Idolaters.

2. *Observ.* the deaf care, yet to give the ly to all those threatnings, untill it was too late to prevent that Calamity by any repentance.

Six other sorts of *Thoughts* which prolonged their misery when it was upon them.

1. Multitudes of costly sacrifices.

Other *Thoughts* there were that likewise long lodged in them, by means whereof they were led into wayes and projects of their own devising, with neglect of those of Gods appointment, when the Judgement was now discernable by themselves to be neer at hand, or upon them; and thereby they became the principall means of prolonging their own misery. Of which *Thoughts*, these were some.

1. They thought that, multitudes of externall sacrifices would appease and pacifie Gods anger, and turn away his wrath from them. All Judah was now so far awakened, as to repaire to the Temple to worship the Lord, *Jer.* 7. 2. It was the common inquiry of those, and some forgoing times; *Where-with shall I come before the Lord, and bow my self before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rammes, or with ten thousands of rivers of oile? Mic.* 6. 6, 7. If that would do it, they would ply him, till they had made him weary. But all this was but a vain *Thought*. God tells them plainly, *Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me, Jer.* 6. 29. Therefore do even what you will with them; put your burnt-offerings unto your sacrifices, and eat flesh, *Jer.* 7. 21. Jumble altogether; that which should be burnt on the Altar, with that which should be eaten by the Priests; and eat it up all (if ye will) your own selves: I will none of it. For I spake not to your Fathers, nor commanded them in the day that I brought them out of the Land of Egypt, concerning burnt-offerings and sacrifices; that is, such, and so offered, with neglect of sincere obedience in morall duties, *ver.* 22. Therefore, bring no more vain oblations, *Isai.* 1. 13.

2. Frequent fasts.

2. They went yet further, and beside putting themselves to cost, they put themselves also to some pain, when they saw the former alone would not do. They afflicted their souls by fasting, wherein they made great semblance of much sorrow and humiliation; hanging their heads like a bull-rush in the mire, when

when overflowed by a torrent, and carried down the stream, *Isai. 58. 5.* Yea, they would frequently and daily come about God in his house with great shews of much love to him and delight in his wayes, *as a nation that did righteousnessse and forsook not the Ordinance of their God.* They cry unto him, *my Father thou art the guid of my youth. Will he reserve his anger for ever? Will he keep it unto the end?* *Jer. 3. 4.* but they do but flatter him with their lips. For so God tells them, in the same breath; *Behold thou hast spoken* ( that is, thou hast thus given me a few good words; ) but in the mean while, thou *hast done as evill things as thou couldst,* *ver. 5.* This is the constant garb of all hypocrits, they are never more vitious than when they are most in externall duties of humiliation for sin, in times of greatest dangers and troubles. Therefore even this also was but the fruit of *vain thoughts* in *Judab*, which rather fastened and increased, than any way removed or lessened their misery, because *Judab turned not to the Lord with her whole heart, but fainedly,* *saieth the Lord, Jer. 3. 10.*

3. They were not without *thoughts* of some compliances with their neighbours, in worship, in their guise, yea, in their very meretricious paintings (like *Jezabel*, when sought by *Jehus*;) vainly hoping that these might work more compassion, in the *Egyptians* to move them to help them; and, in the *Chaldeans* themselves, to deal more mercifully, in case they should subdue them. It was usuall with the *Jews* to call in the *Egyptians*, if distressed by the *Assyrian*; and, at another time, to crave ayd of the *Assyrians*, if invaded from *Egypt*, or \* other parts. And now, that they had resolved upon *Egypt*, to assist them against the *Chaldean*, they held it a great peece of policy, yea, a point of necessity at that time, ( whatever *Jeremiah* pressed to the contrary ) not to part with any of those Idols that they had taken from *Egypt*, *Chaldea*, or other Nations; but, at least during that present exigent, to retain them all; thinking that when strangers should behold the *Jews* worshipping the same Gods with them, they could not be so hard-hearted ( as otherwise in likely-hood they would be ) towards them. That this was in their Thoughts, and pleaded

3. Compliance with their neighbours.

2. King. 16. 7.



2. *Observe*

as a reason why thy could not so suddenly lay aside all their Idols, least it might not onely make some rents among themselves (many, yea, most of them being for liberty to enjoy their Idols and to worship God too, and it might be dangerous then to bind all men to worship one God, in one way onely;) but alienate the hearts of their friends, and exasperate the spirits of their enemies; and that therefore it were far better, to indulge a little; yea, in outward appearance, to comply for a while, more than ever, that they might be more gracious in the eyes of their friends, who would more readily assist them; and less hateful to their enemies when conquered by them: is manifest by that sharp reproof, and sad prediction, *Jer. 4. 30. Though thou clovest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair, thy lovers will despise thee, they will seek thy life. Thy policy shall be thy ruine, and that by those very men whom by such means and compliances thou seekest to ingratiate to thee. All which is not to be understood so much of externall adorning of the body, as of conformity in Idolatry with the neighbour nations, thereby to seek and draw their love unto them, out of a pretended necessity; as harlots by their garish attire and gestures use to entice and inveigle their lustfull lovers. So Saint Hierome, Theodoret, Rabanus, and Lyra among the Ancients; Calvin, à Lapide, and other Neotericks, expound that place.*

4. False prophecies of shortning their troubles.

2. *King. 24.*

After the Captivity was in part begun; *Jehoiachin*, or *Jacimuth*, together with all the vessels of gold that were in the Temple, the treasure of the Kings house, and all the men of valour and esteem in *Jerusalem*, being all carried into *Babylon* in the eighth year of *Nebuchadnezzar's* reign; and *Zedekiah* exalted to the Throne as a Tributary Prince, by that heathen Conquerour: The *Jews*, beguiled by false Prophets then abounding, began to conceive thoughts that God had now set up *Zedekiah* to assert and vindicate *Judah's* Liberty, and to break the yoke of *Babylon*. This put *Zedekiah* into a new Rebellion against *Nebuchadnezzar* (whose vassall now he was;) for *Hananiah*

*Hananiah*

## Of the Thoughts.

33

2. Observ.

*Jeremiah* had confidently avouched in the House of the Lord, to *Jeremiah's* face (who had prophesied that their captivity should last seventy yeers) in the presence of the Priests and of all the people, that lesse than two yeers would make an end of that businesse, the Yoke of the King of Babylon should be broken, the vessells of the Lords House should be all restored, and *Jechoniah* with all the Captives, returned to *Jerusalem*, *Jer.* 28. 1, 2, 3. These vain dreams so strongly took with the people also, that they instantly sided with *Zedekiah*, whereby all were engaged in a tedious and fatall war, that brought them under more and greater misery than before; and, instead of recovering those that had been before carried to *Babylon*, cast themselves and many thousands more into the same condition, *Jer.* 39. In all which time *Jeremiah* faithfully discovered the vanity of those thoughts, told them the issue, convinced them of their folly; for which he was rewarded, sometimes with contempt, sometimes with buffetting, sometimes with a prison, a dungeon, and the threatning of death it self; so desperately were they bent to retain their own Thoughts and conceits, that they would rather hazard, and loose all (as in the issue they did) than part with them, before they had tried all those wayes into which, seducers, by their fair glozings and cunning insinuations, had drawn them.

5. When they were altogether broken in peeces by the Chaldean Army, their City and Temple burnt with fire, and most of the *Jews* gone into Captivity, together with *Zedekiah*; other vain thoughts, as pernicious as any of the former, haunted them still. For a while, they repaired to *Athaphah*, to *Gedaliah*; who was, by *Nebuzaradan* the Chaldean Generall, constituted Governour of *Judah*, under *Nebuchadnezzar*. *Gedaliah* perswaded them (as *Jeremiah* had done) not to fear, but to serve the Chaldeans; to which, for the present, they seemed not unwilling, *Jer.* 40. But no sooner was *Gedaliah* butchered by *Ishmael* (one of the *seed Royall*), but *Johanan* and the rest of the people took occasion thence (out of pretence that this murder would be so severely revenged by the King of *Babylon*, that hardly any *Jews* in the Land, were likely to escape with their

5. Desire to take Sanctuary in Egypt.

F

lives) *Jer.* 41. 18.

2. Observ.

lives) to set on foot their old Project of *going down into Egypt*, to repose themselves there untill better times, where they needed not (as they fancied) to endure such slavery and poverty as they saw inevitable to them at home, but should have liberty, and plenty of all things; not considering their duty in submitting to that Yoke, which God had imposed on them in their own Land, nor the danger of being polluted with more Idolatry in *Egypt*. And because *Jeremiah* was amongst them, they importuned him to *pray to the Lord*, to shew them what (in that great strait,) he would have them to do; and they promise on their parts to obey it, be it what it would: supposing that now God would surely give way to their going into *Egypt*, because all things were then become so desperate in *Judah*. Contrary to their expectation, God gives them a strict charge not to go thither, but to stay at home; promising protection and blessing at home, and threatening utter destruction by sword, famine, and pestilence, to all that, after this warning given, should dare to sojourn in *Egypt*, *Jer. 42*. All this notwithstanding, their vain thoughts of shelter in *Egypt* for a season, and hope of return thence so soon as it might be safe to dwell in *Judah*, prevailed so far with them, as to give the Prophet the lie, *thou speakest falsely; the Lord our God hath not sent thee, to say, Go not into Egypt to sojourn there, Jer. 43. 2.* and then, *Jehanan* and his complices, take all the men, women, and children, that were with *Gedaliah*, and among them *Jeremiah* himself, and *Baruch* his Scribe (that so, these might fare as ill as the rest, if evill befell them) and to carry them down into *Egypt*, in despite of *Jeremiah* and all his prophecying. Being there, at *Tahphanes* (one of the Royall Cities and Seates of *Pharaoh*) *Jeremiah* spares neither them, nor *Egypt*, but denounceth from the Lord, totall perdition to both, and that by the sword of *Babylon*, *cap. 43. and 44.* Neverthelesse, they fell greedily to the Idolatry of *Egypt*, for which being reproved by the faithfull Prophet, they (and *Pharaoh* together, say some Historians) stoned him to death in *Tahphanes*. But that murder went not long unrevengeed by God, who in the fourth year after the coming of the *Jews* into *Egypt*, brought the Chaldeans  
(after



(after *Nebuchadnezzar* had conquered *Syria*, *Moab*, and *Ammon*) upon *Egypt*, where he over-run and ruined the Kingdom, slew the King, and many of the *Jews*; carrying the rest of them with him into *Babylon*, who might have dwelt safely in their own Land, had they not been so mad upon *Egypt*. Thus that foolish people, through their own *vain thoughts*, not onely lengthened, but much increased their misery, by not taking the course God had prescribed, but following the way of their own hearts and thoughts, in *going down into Egypt*, where the thing that they feared fell upon them, and the happiness they expected fled further from them.

2. *Observ.*  
*Joseph. Antiq.*  
*Jud. lib. 10.*

6. As for those that were in *Babylon*, one would easily believe that they had enough of the fruit of their own *vain thoughts*; so as now, if ever, they would *dislodge* and cast them. But alas! even there, many *vain thoughts* still remained in too many of them. For (to say nothing of their grosse thoughts, in *Babylon*, where, impatient of their bondage, they thought it better to comply with Idolaters (who flourished in all wealth and abundance, while these Captives lay under the depth of misery) than to abstain from Idolatry, and so provoke their hard-masters the more against them; as appears by that in *Ezek. 20. 32. We will be as the heathen, as the families of the Countries, to serve Wood and stone.*

6. In *Babylon*,  
1. Compliance  
again.

It is lamentable to consider the vanity of their Thoughts, not only in the confidence they placed in their formal *monthly fastings*, in the fourth, fifth, seventh, and tenth *moneth* of every year, *Zach. 8. 19.* for seventy yeers together, *Zach. 7. 3.* all which were rejected of God as mock-fasts, that were never truly and indeed kept unto him at all, *ver. 5.* And it is yet more wonderfull to behold the extreme vanity that possessed them, even after the end of those seventy yeers, when *Cyrus* proclaimed liberty to the *Jews* to return to their own Land, and to rebuild the City, and Temple. For even then, albeit at their first coming home, they did somewhat toward the building of the Lords House, and in the second yeare after their return, they laid the foundation of it, *Ezra 3.* Yet, upon the first opposition of their enemies, they soon laid it aside, and began

2. Frequent  
fasting.

3. After their  
return, their  
neglect of  
Gods House,  
and building  
of their own.

2. Observ.

to attend the building of their own houses wholly; conceit-  
ing and concluding, *The time is not come, the time that the Lords  
House should be built*, Hag. 1. 2. This the Lord took so un-  
kindly, that when afterwards they would have gone forwards  
with it, they meet with so many, and tedious oppositions  
therein ( besides many miseries, and sad miscarriages and dis-  
appointments in their own Civill affaires ) that it was ( by  
the computation of *Junius*, and other exact Chronologers )  
twice as long a time before they could finish the building of  
the City and Temple, as they were detained in *Babylon* in that  
long Captivity. And this I take to be evident to any wise and  
diligent Observer of the Books of *Ezra*, and *Nehemiah*, com-  
pared with other Historicall parts of the sacred Scripture;  
which I shall now passe over, because I have heretofore tou-  
ched upon it, in your hearing. So that their own vain Thoughts  
had drawn out their misery, into far greater length, than God  
himself at first intended. For even, in the twentieth year of the  
reigne of *Artaxerxes Mnemon*, ( which was at the least 144.  
yeeres after their first coming home from *Babylon* ) the rem-  
nant of the Captivity in the Province were in great affliction and  
reproach, *Neh.* 1. 3. which moved *Nehemiah* to shed many a  
salt tear, and to spend many dayes and nights in fasting and  
prayer, before the whole work could be finished, and the peo-  
ple eased and freed of that long and sharp affliction.

Vide Scaliger.  
Helvic. Jun.  
aliosque.

Thus I have, at length, shewed you, *What the Thoughts of  
this People were, that did so much mislead them.*

2. Reasons of  
the Point.

2. I come now to the Grounds of the Point, which I shall  
reduce to these three.

1. Sin befots  
men.

1. It is the nature of sin, and sinfull thoughts long harbour-  
ed and much made of, to befot men in their Intellectualls, as  
well as to corrupt their affections. Sin makes fools of the  
wisest men; even of *Solomon* himself, 1. *King.* 11. It makes  
men unable to judge of the folly of a sinfull way, and the more  
grosse the sin, the lesse knowledge is left in the sinner, to judge  
of the grossenesse of it. *He feedeth of Ashes, a deceived heart  
hath turned him aside, that he cannot deliver his soul; nor say, Is  
there not a ly in my right hand? Isai.* 44. 20. And as it makes  
him

him senselesse of the sinfulness, so it makes him as foolish in projecting his deliverance from the evill, which is drawn upon him. This was Ephraims case; *Hos. 7. 9. Strangers devoured his strength, yet he knew not, yea, Grey haire were here and there upon him, and yet he knew not.* What was it that he knew not? was he ignorant of what befell him? Nay, witness his fretting and chafing under it, that had brought him to grey haire before his time. But this was it which he knew not, viz: the true and right way to be delivered from it. He vainly supposed, he knew well enough (without asking counsell of a Priest or Prophet) how to rid himself of the evils that were upon him: and so, out of self confidence, he scorned to advise with God, even after he had found by experience, that he had taken a wrong course: for the Lord complains there, in *ver. 10. the Pride of Israel testified to his face, and they do not return to the Lord their God, nor seek him for all this.* Let what would befall him, he would endure it all, rather than confesse his folly. Therefore is it added. *Ephraim also is a silly dove, without heart* (there is no fool to the self, conceited wise man,) *they call to Egypt, they go to Assyria, ver. 14. They will turn every stone, try all means in Earth and Hell, before they will return to God, in their greatest extremity.* No marvail then, if they find that true, *When they go I will spread my net upon them, I will bring them down as the fowles of the Heaven, ver. 12.* Sin makes men as sottish as silly birds in a Net: The more they flutter and beat themselves to get out, the more sure prey they are to the Fowler. This is it which makes great men, and wise men of the world to account it a disparagement, to do as a Minister adviseth, and to take any course rather than that: and, if they happen to take his counsell, when they are beaten out of their own; they will not endure to hear that it was done at his motion or instance, be it never so necessary and proper for a Minister of Christ, to presse in behalf of his Master, and be they otherwise never so negligent in the doing of it.

2. The just Judgement of God upon a person, or people that have long stood it out with God, and would take no

2. Reason, Gods Judgement upon obdurate sinners.



2. *Observ.*

warnings. When God by his Messengers hath long called and cryed earely and late unto a people, and they make no answer, God gives them up to a spirit of slumber, closing their eyes that they should not see, and their eares that they should not hear: And then, no marvail if they be drunken, but not with wine, and that they stagger but not with strong drink, *Isai. 29. 9.* So that, when God lets fly upon such persons and people, it is usually very long ere they be able to shake the arrow out again. And that a Judgement may ly on to purpose, when once inflicted, untill men be either humbled or destroyed, God hath many wayes to bind it down, and to keep it there, by working most holily upon the perverse thoughts of those that are under it; as namely, 1. By letting in an evill spirit, that is, a spirit of jealousy, misunderstanding and incurable division, between Prince and people, for the just scourge and destruction of both; as, between *Abimeleck* and the men of *Shechem*, he being guilty of blood, and they being some way aiding unto him in the shedding of it, *Judg. 9. 23, 24.* Thus *Rehoboam*, pertinaciously adhering to the evill counsellors of a company of yong vain men that had been brought up with him, (*1. King. 12.*) made the rent so wide between him and his Petitioning Subjects, that ten Tribes fell off from him at once; which laid the foundation of such a lasting warre, as never ended, while *Israel* and *Judah* (now divided) continued to be Kingdoms. And this thing was from the Lord, (*1. King. 12. 13.*) for the great ingratitude of *Solomon*, whose heart turned away from the Lord God of *Israel*, which had appeared unto him twice, *1. King. 11. 9.* 2. God can do it by filling all the inhabitants of the Land, even the Kings that sit upon *Dauids Throne*, and the Priests and the Prophets and all the inhabitants of *Jerusalem* with drunkenness, and dashing them one against another, even the fathers and the sons together, *Jer. 13. 13, 14.* The Lord doth not onely dash the King and people together, but even the people also among themselves that should hold together. It was so with *Egypt*, *Isai. 19. 2.* I will set the Egyptians against the Egyptians, and they shall fight every one against his brother, and every one against his neighbour, City against City, and Kingdom

dom against Kingdom. 3. He can lengthen out a Judgement even upon those that may possibly agree well enough together, by smiting the wits and counsellors of those that are trusted to manage the Publike affaires, in times wherein there is need of most wisdom and judgement. Thus, the Princes of Zoan turned fools, the counsell of the wise Counsellors of Pharaoh became brutish — they seduced Egypt, even they that are the stay of the Tribes. And the reason was, The Lord hath mingled a perverse spirit in the midst thereof, and they have caused Egypt to erre in every work thereof, as a drunken man staggereth in his vomit, *Isai. 19. 11. 13. 14.* When they came together to consult the safety and peace of Egypt, they were led by such a spirit of perverseness, as tended rather to the further troubling and ruine of the Kingdom, being as ill able to give counsell, as a pack of staggering, reeling drunkards.

3. God in wisdom, doth sometimes for a good space conceal even from his own, the true Cause of a Judgement inflicted, that the Cause may be more laid to heart, when it is discovered. So that, if men were never so willing to take the right course to remove it, yet it continues, because they know not wherefore the Land mourns, and what would pacifie the Lord. *Josuah* himself and all the Elders of *Israel* together shall not, by all their prayers and fastings, recover Gods favour to *Israel*, untill God discover the sin, and find out the *Achan* that troubled *Israel*; where by Justice might be done on him that troubled them, *Josh. 7.* In the dayes of *David* there was a famine of three yeers continuance year by year, (which lasted almost half so long as the great famine of *Egypt*;) and all that *David* could do by all that time, could not remove it, untill the Lord discovered the true cause to be for *Saul* and his bloody house, because he slew the *Gibeonites*; which being made known, and Justice done upon seven of his sons, the Lord was entreated for the Land, *2. Sam. 21.* Who therefore, is the wise man, that may understand this, and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the Land perisheth, and is burnt up like a wilderness that none passeth

3. Reason,  
God doth  
sometimes  
conceal from  
his own, the  
true cause of  
the Judge-  
ment.

2. *Observ.* *passeth through?* Jer. 9. 12. Till this be understood, the judgement is immovable.

You have now the *Reasons* of the Point. I shall (for more expedition) deferre the *Uses*, untill I have briefly spoken somewhat of the third Point, which is this.

3. *Observ.* God keeps exact reckoning of the time, and accounts it very long, and takes all delays ill, wherein men, under judgements, are projecting waies of their own for their deliverance, and so withstand those of his appointment.

**T**His the Lord here mainly aimed at in this *Exprobration*; namely, to let them know that he took speciall notice of, and laid to heart every houre and minute, wherein those *vain thoughts* remained in them, and accounted the time very long. *How long! how long shall thy vain thoughts lodge within thee!* speaking by way of a *patheticall Interjection*, uttering a deep passion of the mind (after the manner of men) by an imperfect speech; and not of a bare *interrogation* onely, whereby a question may be put, and the heart little or nothing affected with it.

Thus God takes notice of the same thing, not onely in *Pharaoh*, *How long wilt thou refuse to humble thy self before me!* *Exod. 10. 3.* but, even in *Israel* also. *How long refuse ye to keep my Commandments and my Laws!* *Exod. 16. 28.* *How long will this people provoke me, and how long will it be ere they believe me!* *Num. 14. 11.* *O ye sons of men, how long will ye turn my glory into shame! how long will ye love vanitie and seek after boasting!* and this, marked with a *Selah*, *Psal. 4. 2.* So *Wisdom* cries out to the wicked, (who are the greatest fools, be they never so wise in matters of the world,) *How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge!* *Prov. 1. 22.* In like manner God speaks to the spirituall *luggard*, that trifles away precious opportunities, untill he put himself into the forelorn condition of the foolish *Virgins*, *Matt. 25.* thinking, now, and now,



now, he will shake off his sloth; and carelesseſſe of his ſoul, and do ſomewhat toward the working out of his ſalvation, yet ſtill deſers, and lyes ſtill in the bed of ſecurity; *How long wilt thou ſleep, O ſluggard! when wilt thou ariſe out of thy ſleep! Prov. 6. 9.*

And as God takes notice of our ſtupidity; ſo, he takes it very ill, and layes it deeply to heart, where ever he finds ſuch procraftinating, and trifling with him. I (ſaith the Lord) have ſeen thine adulteries, and thy neighings, the lewdneſſe of thy whoredoms; and thine abominations on the hills in the fields: woe unto thee, O Jeruſalem! wilt thou not be made clean? when ſhall it once be! *Jer. 13. 27.* He not onely ſees what ſhe doth, & how long ſhe lyes wallowing in her filthineſſe; but denounceth woe unto her for the ſame. This is it which makes his anger (even after ſharp and devouring afflictions) not to be turned away, but his hand to be ſtretched out ſtill; when, the people turn not to him that ſmiteth them nor ſeek the Lord of hoſts, as they ought, *Iſai. 9. 12, 13.* If God give Jezabel ſpace to repent of her fornications, and ſhe repent not: the next news ſhe heares from him ſhall be this, Behold, I will caſt her upon a Bed, and them that commit adultery wiſh her into great tribulation, except they repent of their deeds, *Rev. 2. 22.* I ſhall adde but one inſtance more, and that is of *Iſrael*. Read over the fourth chapter of *Amos*, which is enough (if any thing be enough) to awaken England. God ſeeing *Iſrael* in a fatall Lethargy, uſed all means to awaken her; and, finding her too tenacious of her wickedneſſe, applied all means to imbitter it to her; but, keeps an exact account of all, of the famines, drowths, blaſtings, mildews, palmer-wormes, peſtilences after the manner of Egypt, ſword, fire and other judgements, and of her obſtinacy in them; that, yet, and yet, ſhe ſtood it out, and would not return unto him. And with all, bids her now prepare her ſelf, as the Sheriff uſes to give warning to malefactors that are ſuddenly to be executed: for ſhe ſhall know, to her woe, that the Lord keeps reckoning of every prank, and delay, of every day and houre of her ſtanding off; for he had ſworn by his holineſſe that the dayes ſhould come upon her, wherein he would take her away with hooks,

3. *Observation* and her posterity with fish-books, ver. 2. He would leave neither her, nor any of hers in the Land; but, the *Assyrian* should sweep them all away, without distinction, or mercy. And to shew how resolute he was in this, he after binds himself to the same severity by another Oath, *Amos* 8. 7. wherein he swears by the *Excellency of Jacob*, saying, *Surely I will never forget any of their works.*

The Grounds of this Point are likewise three:

1. Reason from  
Gods Compassion.

1. The Bowels that are in God do so much yern upon his people in distresse, that as in all their afflictions, he himself is afflicted, *Isai.* 63. 9. So is he infinitely desirous to hasten their deliverance, and therefore, extremely sensible and even impatient of the least delay or obstruction (be it but a vain thought) retarding their deliverance. Although he cause grief, yet will he have compassion according to the multitude of his mercies: for he doth not willingly afflict, nor grieve the children of men, *Lam.* 3. 33, 34. No marvel then if he cry out, O *Hierusalem, Hierusalem*, which killest the Prophets, and stonest them that are sent unto thee; How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate, *Matt.* 23. 37, 38. Yea, so passionately earnest is God to deliver his people, that their stupidity, and obstinacy in withstanding their own deliverance, drew teares from our Saviour; for, when he came near (to *Hierusalem*) he beheld the City, and wept over it, saying, O if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; *Luk.* 23. 41, 42. The notice he takes of their long standing out, and his laying it so much to heart, was upon this ground; his earnest desire to save them. How ill he takes this; he that runs may read; in the next words; For the dayes shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another; and the reason thereof was this, because they knew not the day of their visitation, ver. 43, 44.

2. By

## of the Thoughts.

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2. By mens *delayeres*, and projecting wayes of their own for deliverance, with neglect of those of Gods own appointment, the Majesty, Power, and Justice of God, as well as his Mercy, are all slighted at once. They that having favour shewed them, will not learn righteousness, are charged with this, they will not behold the Majesty of the Lord, *Isai. 26. 10.* Elsewhere, with not regarding his Power, *Hear now this, O foolish people and without understanding, which have eyes and see not, which have eares and hear not, Fear ye not me, saith the Lord, will ye not tremble at my presence, which have placed the Land for the bound of the Sea by a perpetuall decree? &c. but this people hath a revolting and a rebellious heart, they are revolted and gone, Jer. 5. 21, 22, 23.* In another place, they are taxed with contempt of his Justice; *Shall a Trumpet be blown in the City, and the people not be afraid? Amos 3. 6.* Now then, when men thus stand it out, and thereby sinne against so many Attributes of God at once, is it any wonder that he takes these *delayeres* so ill at our hands?

3. *Observ.*  
2. Reason, such sin against all the Attributes of God at once.

3. Common Equity cries shame, and calls for revenge upon this sin. We would not be so used our selves, by those under our own command and Government. If a Prince send a gracious Message to one of his Vassals, justly condemned to die, and let him know, that if he will but acknowledge his offence, be heartily sorry for it, and resolve to do so no more, he will send him a Pardon; would he bear such an answer as this, *Sir, I accept of your Pardon, thank you for your favour, and hope you will spare me; but I have another way to work my own deliverance; and that is, by continuing to be a Traitor still, at least in heart, if not with my hands? What greater scorn could be returned? If a father threaten his child, or a Master his servant, would it not enrage him to find either child or servant, instead of reforming that fault, to study, and prosecute other wayes of stubbornnes and disobedience, the better to uphold himself in his first offence? Doth not God himself thus plead it out with Moses, soliciting the restitution of his sister Miriam, or Mary, before she had been sufficiently humbled by bearing the just shame of her sin, and the markes of Gods displeasure for it.*

3. Reason, we would not be so used our selves.



3. *Observ.*

for the whole time appointed? If her father had but spit in her face, should she not be ashamed seven dayes? Num. 12. 14. Much more therefore ought she to undergo that shame which God himself had cast upon her, and wait upon him in his own way for her restitution. Nay, we are apt to quarrell and clamour without cause, even against God himself, when we do but conceit that he neglects or delays to take notice and accept of any thing we tender to him in our way, (how justly soever he may abhor it;) *Wherefore have we fasted, say they (in Isai. 58. 3.) and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge?* No marvail then, if God take it ill with a witnesse at the hands of men, when they give him just cause to complaine that, when he hath long and earnestly prescribed them a way to their own deliverance, by *washing their hearts from wickednesse*, and by parting with all those *vaine thoughts* which made their hearts so wicked, they still suffer those very *thoughts* so long to lodge and remain within them, as expecting deliverance by that way which was the cause of their evils.

*The Uses*  
of the two last  
*Points.*

I am sensible of your affaires, and of the length of this Discourse, I shall therefore now absolve the *Uses* of both these Points together, with all possible brevity.

If it be usually so long ere men, under judgement, (especially Nationall) can hit upon the right course for their own deliverance; and that God keeps such an exact reckoning of the time, accounting it very long, and taking all delays so ill at their hands; wherein they prosecute wayes of their own, with neglect of those of his appointments, for their deliverance: Then,

1. *Use.*  
Information.

1. Be hence informed of the great deceitfulnesse of sin, and of the mischief it brings to all that entertain it; And that the Scripture saith not in vain, *Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulnesse of sin, Heb. 3. 13.* Sin hath a beautifull face, but a Crocodiles heart, and a Scorpions taile. It first wooes hard to get any acceptance at present; afterwards, it effascinate the heart to give it lodging & longer entertainment; and then, when Judgments pursue them, men find their sins to deal with them as wine (which

(which is a *mock*, Pro. 20. 1.) uleth to handle those that immoderately use it; it causeth them to mistake all things, & to be most to seek of their way when it is most dangerous to deviate from it: so as it may be said of all sinners, in this case, by reason of sin (when they have most need to have all their wits about them, when the wrath of God begins to burn like fire, whereby even the whole Land becomes as a *wildernesse* that none passeth through, and, there is none amongst us that knows how long;) that was once laid to the charge of the drunkards of Ephraim, by reason of wine; they have erred through wine, and through strong drink are out of the way, and the Prophets have erred through strong drink, they are swallowed up of wine: they are out of the way through strong drink, they erre in vision, they stumble in judgement, Isai. 28. 7. So is it with every one that is greedy of sin, it takes away the very understanding, reason and life of all that lodge it and feed it. Yea, it deals with them, as sometimes *Elisha* with those that were sent from the King of Syria, to apprehend him; the Prophet first procures them to be smitten with blindnesse; then, by an *Irony*, (finding them at a losse) cries out unto them, *This is not the way, neither is this the City: follow me, and I will bring you to the man whom ye seek; but he led them to Samaria*, even into the midst of their enemies, 2. King. 6. No stratagem, or ambush in the world, can be more cunningly contrived, nor more surely take, than that which is laid for the precious soul of every sinner, by his *vain thoughts* that lodge within him.

2. This (like *Ezekiels* *ronle* that was written within and without) speaks nothing but *Lamentation and woe*, (Ezek. 2. 10) to all those *fottish sinners*, who being reprov'd for any sin, and exhorted forthwith to forsake it, as the onely sure means to get rid of the evils it hath brought upon them, do yet hold fast deceit and refuse to return; and that upon an opinion that they can repent when they please, and make their peace with God when they list: That it is no great harme to hold on their sins a little longer; and so upon this presumption, they weary themselves to commit iniquity, as the Prophet speaketh, Jer. 9. 5. They have wisdom, policy, subtilty, strength;

2. Use.  
Woe and terror.  
to obdurate  
sinners.

## The Vanity and Mischief

friends, and allies, a purse &c. to make their peace with men, to shake out any arrow that sticks in their flesh, to free themselves of any troubles that have arrested them: and so, they miserably perish by means of those *vain thoughts* that thus mislead and abuse them, by setting up an *Ignis fatuus* to beguile them, instead of a true light to guide their feet into the way of peace. Thus are we all deluded and cheated by every baselust, by every *vain thought* of pride, covetousnesse, ambition, wantonnesse, idlenesse, Machiavellianisme, revenge, self-seeking, private ends in managing publike affaires, undermining, blasting, or depraving others to make way for our own projects, &c. that lodgeth in us. What ever our lust be, if once we yeild unto it (as that tame sot to the flattering harlot, Prov. 7.) woe unto us, we are undone, we have no longer any command of our spirit, but we willingly go after it straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dark strike through our Liver, as a bird hasteth to the snare, and knoweth not that it is for his life. This is that Delilah that never admits Sampson to sleep in her lap, but with purpose to betray him to the Philistines that have vow'd his destruction: She hath cast down many wounded, yea many strong men have been slaine by her. Her house is the way to Hell, going down to the Chambers of death. They who cannot withstand temptation soliciting to sin, will hardly find their way out of sin, or so much as an heart truly desirous of freedom from it, when most plagued for it, but choose rather to go to Hell with their lust, than to Heaven without it.

Prov. 7. 26, 27.

3. Use.  
Instruction,  
Touching the  
prolonging of  
our miseries.

3. By this, we may be able to prognosticate and foretell somewhat of the length of the great evils that now lie so heavy upon this languishing Kingdom, in this day, or rather long night of our sorrow, wherein we wait for light, but behold obscurity, for brightnesse, but we walk in darknesse; We grope for the wall like the blind, and we grope as if we had no eyes, we stumble at noon-day as in the night, we are in desolate places as dead men: We roare all like beares, and mourn sore like doves; We look for judgement, but there is none; for salvation, but it is far off from us. Hitherto Gods hand hath been heavy, and is yet  
stret-



*stretched out still.* Thank none but our *vain thoughts* within us, for all this. Could we have dislodged them, our work, our toile, our trouble and dangers had been long since at an end. *When a mans wayes please God, he maketh even his enemies to be at peace with him, Prov. 16. 7.* Yea, he shall be in league with the stones, and at peace with the very beasts of the field, *Job 5. 23.* But, O the multitude, variety, continuity, and fatall constancy of *vain Thoughts* that still remain in the most, yea, in the best!

When this unhappy and unnaturall war first began, how were we filled with strong expectations that one moneth or six weeks would have made an end of the businesse! When those hopes were frustrate, what mountaines of fresh confidence did our *thoughts* cast up in us, by the next Summers expedition, especially by that famous relieving of *Gloucester*, and first battell at *Newbery*, wherein divers chief Commanders of the Enemy were slaine, and scarce any of them left unwounded. *Then was our month filled with laughter, and our tongue with singing.* Howbeit, that Summer is ended, and another gone over us, and we are entring upon a third, yet we are *not saved.* Then, our thoughts (as *vain* as any of the former) began to run strongly upon the faults of men trusted with your sword, the negligence of some, the weaknesse and cowardise of others, but especially the Treachery of others: and what next? do but purge the Armies, settle their pay, remove the unworthy, mould a Godly Army, change the Commanders, and then, *Quid non speremus viantes?* Far be it from me to sleight any of these means, or your honourable care and indefatigable diligence therein, so often as just cause requireth. But give me leave to deal faithfully and plainly; none of all these will do any thing, but rather help to increase and lengthen out our misery, so long as our *vain thoughts* remain with us; if we trust in an arme of flesh, and vainly think that shall save us, the Lord will reject all our confidences, we shall not prosper in them: *Jer. 2. 37.* If, in the wisdom, fidelity, and power of a Parliament, even that also shall deceive us; not because it is unusefull, for it is Gods Ordinance (without which, we had long ere this been in the whales-belly of boundlesse Prerogative, and gone down

*Jer. 8. 20.*

*Jon. 2.*

## The Vanity and Mischief

down to the bottomes of the mountaines of Arbitrary Tyranny, with her barres about us for ever; ) but if once we make an Idoll of Parliaments, or of any creature, and begin to think thoughts of them which we ought not to conceive of any but of God himself, the Lord will not endure it. How quickly can he say to all, whether Parliament men themselves, or others that trust in them beyond what is meet, as sometimes the King of *Assyria* to *Hezekiah* and his people, for their trust in the strength of *Egypt*, 2. King. 18. 19, 20. *What confidence is this wherein thou trustest? thou sayest (but they are but vain words) I have counsell and strength for the war!* Alas! how soon can the Lord (yea, how often doth he) blast all the wisdom and counsell of the best Counsellors! *Achitophels* counsell was once accounted of as if one had enquired at the Oracle of God, 2. Sam. 16. 23. And when he gave his advice to *Absolom*, it had taken with a witnesse, and done the deed projected, had not *Hushai* prevented it by giving contrary counsell; and that, because the Lord had appointed to defeat the good counsell (not that it was good simply, but onely in reference to the end for which it was given,) of *Achitophell*, to the intent that the Lord might bring evill upon *Absolom*. Which I note by the way, to shew that good counsels are sometimes disappointed by the good God, to open a way to the destruction of an evill people, as I have observed before, in the case of *Egypt*, *Isai.* 19. 13, 14.

Would we then know, when we are likely to see an end of our troubles? The Resolution will be easy and sure: Then, and never till then, shall salvation and deliverance come leaping upon the mountains, and skipping over the hills; *Cant.* 2. 8. yea, then shall the Lord himself ride upon a Cherub and fly, even upon the wings of the wind, *Psal.* 18. 10. to give us rest, and to keep us in perfect peace, making our Officers peace, and our Exactors righteousness, so that violence shall no more be heard in our Land, nor wasting or destruction within our borders, but we shall call our walls salvation, and our gates praise; namely, when we are willing to part with all our vain thoughts formerly mentioned, or any other that lodge within us, and shall cast them away as a monstrous cloth, saying unto them with hatred and detestation,

## of the Thoughts.

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tion, *Get ye hence, Isai. 30. 22.* But untill then, it is not all the wisdom, policy, and Armies in the world, that shall be able to help us; it will be with us as with *Israel, 2. Chro. 15. 5, 6.* when there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the Countries, And nation was destroyed of nation, and City of City: for God did vex them with all adversity.

3. Use.

4. Be hence Admonished and Exhorted to beware of all thoughts, designs, and projects of your own, as thinking thereby to put an end to the miseries and desolations of the Kingdom. Make haste, part with all such vanities, even while it is called to day, least any of you be hardened in them, ere you be aware. Cast *Jezebel* out at the window presently, paint she never so exquisitely, although formerly thou have been her *Eunuch*: now (*Jehu*, shall I say? nay,) now *Jehovah* calls, and demands her of thee. Let this very houre begin the eternall parting between us and all our lusts, and thoughts of vanity. Let not God come so much as once more, and find them lodging in us, and renew his complaint against us, and say, *How long!* Lest he make us to howl out our complaints to him for the length of our calamities; to follow him in vain, with as many *How long's*, as he hath done us, and to cry out with the Psalmist, *Psal. 12. 1, 2. How long wilt thou forget me (O Lord) for ever? How long wilt thou hide thy face from me? How long shall I take counsell in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? And when we have all done, to sit down in desperate grief, as sometimes the Church of old, having none among us that knew how long. Psal. 74. 9.*

4. Use.

Admonition to part with vain thoughts speedily.

It would be a sad Symptome of a lasting Judgement and universall devastation, if after all the Lords waiting that he might be gracious unto us, \* we should yet longer de- \* *Isai. 30. 18.* spise the riches of his goodnesse, forbearance, and long-suffering, as men not knowing, that the goodnesse of God leadeth unto Repentance. This were to treasure up more wrath against the day of Wrath, *Rom. 2.* But especially if You, Honourable and Beloved, (who are the stay of the Tribes \*) after so many dayes \* *Isai. 19.*

H

of



## The Vanity and Mischief

of Humiliation, and so often solemn falling down before the Lord, (as sometimes *Joshuah and the Elders*) with dust upon your heads, in the behalf of *Israel*; should entertain and harbour any *Thought* of your own self sufficiency, wisdom, power, any thing, to carry on the great work of so many Kingdoms (all gasping for life) further than God shall please to use you as his humble and faithfull Instruments, that are well content to be made any thing, every thing, nothing, so he may have glory, what ever becomes of you, and of all your private interests. Take heed, take heed, I humbly pray you, to your own Spirits; you have your corruptions, your *vain Thoughts* as well as others, and are obnoxious to more and greater tentations, as the higher Trees and Towers are more subject to winds and storms, than lower shrubs and buildings. *Vain thoughts* in private persons, do for the most part sink few but themselves, unless, when the disease becomes Epidemicall: But *vain thoughts* entertained by you, in managing the great businesses that are under your hands, would ruin two, if not three Kingdoms at once. Let the miscarriage of *Jerusalem* make you more circumspect and cautious. Their *vain Thoughts* are recorded for your Admonition. Look upon them as so many Rocks or Shelves that split them, and will as certainly ruin all others that (not taking warning by *Jerusalem*) shall adventure too neer them.

Your Priviledges be great; and, against men that would spoile you of them, it is just and honourable to plead and assert them. But take heed you use them not as any *Plea in barre* against God. He is content that you enjoy yours; let none prevaile with you to purloine from him any thing that is his. Stand not upon termes with *Jesus Christ*, as if any Prescriptions or Laws of the Kingdom (although never so fundamentall) were sufficient Ground not to receive and obey the Laws of his Kingdom, which seem dissonant and different from yours. This is the high way to loose all, and *Christ* too. There is a time coming, and it is at hand, wherein all the Kingdoms of the Earth shall be the Lords; not by tempering his Laws to theirs, but by conforming theirs to his; not by blotting

## Of the Thoughts.

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4. Use

ting out the words of Scripture, out by breaking them to  
 peeces that oppose it. Now therefore, if Kings will not be  
 wise; yet be instructed ye Judges of the Earth: You, I mean,  
 that be the Governours of our Israel. Away with all vain  
 Thoughts of the Vulgar. Do not think that your corre-  
 spondence with that great City, your care for the exter-  
 nall parts of Religion, your descent, your wisdom, your fast-  
 ing, your utmost abilities and endeavours will or can do any  
 thing, when rested upon, to stanch the issue of blood in this or  
 the neighbouring Kingdoms. Take heed of those spirits of er-  
 rour, who wish faire, (*suspicious, pargetted, glozing words*) seek  
 to make merchandize of you, beguiling unstable souls. Beware of  
 those compliances with and indulgences to all sorts of Sects  
 and Schismes now pleaded for both by word and writting, as  
 if it were a part of Christs Legacy and his peoples Liberty to be  
 of what Religion they will; to be tolerated in any opinions  
 never so erroneous and pernicious (untill further light:) that  
 it is the Magistrates duty to protect them in that Liberty; and  
 that the contrary thereunto is to persecute Christ. Hath God  
 inserted this as one maine branch of his Grand Covenant with  
 his people under the Gospell, *I will give them one heart and one*  
*way that they may fear me for ever,* \* that is, that they may all call  
 upon the name of the Lord, to serve him with one consent? Zeph. 3. 9.  
 Did Christ ascend up on high and give gifts unto men, and  
 gave some, Apostles; some, Prophets; and some, Evangelists;  
 and some, Pastors and Teachers, for the perfecting of the Saints,  
 for the work of the Ministry, for the edifying of the body of Christ,  
 till we all come, *eis tñw iwonu & nsws* into the Unity of the faith;  
 and, is it persecution, and Anti-christianisme to engage all to  
 Unity and Uniformity? Doth Paul bid the Philippians to be-  
 ware of the Concision? Phil. 3. 2. Doth he beseech the Romanes  
 to mark those which cause divisions and offences, contrary to the  
 doctrine which they had learned, and to avoid them; and that up-  
 on this ground, that they who are such, serve not the Lord Jesus  
 but their own bellies, however by good words and faire speeches  
 they deceive the hearts of the simple? Rom. 16. 17, 18. Doth he,  
 writting to the Galatians, with, *I would they were even cut off*

2. Pet. 2. 3.

ver. 14. *πλῆθος*  
*λόγους.*

\* Jer. 32. 39.

*The Vanity and Mischiefe*

that trouble you, Gal. 5. 12. And is it such an heinous offence now, for the faithfull Servants of Christ, to Advise you to the same course? O Heavens I be astonished at this; and blush for the ignorance of some, and impudence of others, that dare so boldly presse for such a Toleration, which none but *vaine destructive Thoughts* of carrell men can look upon, without indignation and horror. Beware how you hearken to those Empiricks and Syrens, who seek to charme the world into a deep sleep, by presenting their confidence of a necessity of complying with all sorts of Sectaries, yea, of trusting the sword in their hands, and to defer the settling of matters of Religion during the war, for fear of loosing the Godly party (as too many proudly stile themselves, by way of difference from all that are not of their opinions and wayes:) What is this, but to teach God a new forme of Politicks, to proclaim, that it is not alwayes safe to hold out the truth of the Gospel, and to command all men to imbrace it, but much safer to halt between two opinions? Belike *Josiah* went beyond his bounds, when after himself had sworn a solemn Covenant to the Lord, he made all Judah and Benjamin to stand to it, and made all that were present in Israel, to serve the Lord their God, 2. Chro. 34. 32, 33. And *Asa*, much more, when he drew all the people into a Covenant, That whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, man or woman, 2. Chro. 15. 13. But the ample and transcendent commendations which the Lord gives unto these pious Kings, especially in reference to their sincerity and zeale in reforming and settling of Religion in one uniforme way, may sufficiently warrant and encourage all Religious Magistrats, to take care that all under their Government, should all serve the Lord with one shoulder; this being not a tyranny over men, but the Priviledge of the Gospel. Beware yet, at last, of that thought, that it is not yet time to build the Lords House. *Judah* paid dear for this, as I have heretofore shewed you at large, on *Psal. 76. 20.* and in my former Sermon on this Text; and therefore shall spare my self and you the paines of enlarging at the present. Settle this in your hearts, Gods Truth, the true Worship and Disci-



## of the Thoughts.

53  
4. Use.

Discipline of *Christ*, set up and established in one uniforme way, never prejudiced any nation or State (where it had free passage) in the least degree, but hath ever been their safety, happineſſe, and honour. It is error, (how much ſoever cryed up,) not Truth (how much ſoever cryed down and blaſphemed) that makes and fomentſ rents and factions. It is he that is not with *Christ*, that ſcattered abroad\*. Truth \* *Matt.* 12. 30. hath a commanding power over the hearts of men: it guides their feet into wayes of peace; it heales breaches, brings in the hearts of the diſobedient to the wiſdom of the juſt, and makes ready a people prepared for the Lord. It will cauſe all error to fall before it, as *Dagon* before the *Ark*, and to vaniſh, as dimme candle light before the Sun in his ſtrength. Wherefore, Get ye up to the mountain, and bring wood, and build the houſe, and I will take pleaſure in it, and I will be glorified, ſaith the Lord, *Hag.* 1. 8. Set up *Chriſts* Kingdom, haſten the ſettling of a Godly Discipline, and then take this for your reward, I am wiſh you, ſaith the Lord\*: and, from this day will I bleſſe you. \* *Hag.* 1. 13. *cap.* 2. 19. *Luk.* 5. 17.

# F I N I S.

## E R R A T A.

(*Pag.* 1. lin. 34. read *hinc* and in marge 717 for 717. *pag.* 6. lin. 3. for *animi* read *cordis*, and dele *cogitatio*. *Ibid.* lin. 35. read *et*. *pag.* 36. lin. 17. for *intended*, read *threatened*.)



